

**AFTER
DEATH
WHAT?
THIS PAPER
TELLS YOU**

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH The PSYCHIC OBSERVER

**TRUTH
FOR
AUTHORITY
NOT
AUTHORITY
FOR
TRUTH**

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FIFTEEN CENTS

Iowa University Professor Addresses Spiritualists

"Never before has the receptivity for religious knowledge been so keen, the state of faith so fluid, the desire for truth so widespread." . . . Dr. Marcus Bach

**Spiritualist Episcopal Conference
Features Dr. Marcus Bach.**

The Eighth Annual Conference, held at the Congress Hotel in Chicago, September 17, 18 and 19, was considered by delegates and visitors to be the most successful in the history of the Church. Every minute of Conference time was utilized by the delegates and workers for the advancement of the Church and Spiritualism in general.

One of the Conference highlights was the banquet address given by Dr. Marcus Bach of the State University of Iowa. Dr. Bach pointed out the important place which Spiritualism holds in the general picture of American and world religions, giving each listener a feeling of personal responsibility toward that picture.

Jackson—The Host

The demonstrational meeting Saturday night was attended by 900 people who were privileged to witness some remarkable feats of mediumship. 300 attended the Sunday afternoon meeting and 500 were in attendance Sunday night.

At the Conference sessions, delegates laid plans for the expansion of the Church and its teachings and for continuing its work with the Eye Bank.

The Chicago church, Rev. William H. Jackson pastor, was a genial and competent host. The Congress Hotel and Chicago city officials were most cordial in their reception and attention to the Conference.

New Officers Elected

Elections to the Board of Clergy were as follows: Rev. Ella J. Riley, Rev. Walter M. Marsh, Rev. Lytle K. Sensabaugh, Rev. Bernice Bennett, Rev. William H. Jackson, Rev. Clifford L. Bias, Rev. Ruth L. Walling, Dr. Maurice D. Russell, Noah Rice, Lawrence Elssesser and Nan Hash. Elections to the Official Board were: Rev. Robert G. Chaney, Rev. Charles M. Ball, Robert B. Kieffer, Emma J. Shearer, J. Max Allen, Rev. Genevra Peet and Rev. Zada Rohr.

A new officer of Associate Minister at Large was created, and Rev. Nellie Curry elected to the office for a term of one year. Austin D. Wallace was selected as superintendent of the Library Department and editor of Golden Rays.

Camp Chesterfield, Indiana, was chosen as the site of the Ninth Annual Conference.

"Not A Spiritualist"



Psychic Observer

Dr. Marcus Bach, whose recent book *"They Have Found A Faith"* (Dale News, Inc., \$3.00) includes an entire chapter on his experiences in the seance room and his explanation of spiritual and psychic phenomena.

Here Is What DR. BACH Said:

"The most casual bystander along Church Street, U.S.A., will have to admit that large masses of people are on a serious spiritual quest. The seeking is not always by way of the traditional churches; often these days it is by ways of spiritual perception and personal religious experience wherever and however these may be found.

"In many instances the old religious procedure has transformed old doctrines which were once the determining factors of the entire system of faith. Fundamental tendencies are often relinquished, the principle of inwardness takes precedence over ecclesiastical teachings.

"But wherever the path and whatever the device, it all adds up to the fact that we are living in a peace-of-mind and a peace-of-heart age intensified by the social unrest, materialistic confusion and uncertainty of the times. Never before has the receptivity for religious knowledge been so keen, the state of faith so fluid, the desire for truth so wide-spread."

Frowned Upon

After graphically describing the American religious scene and defining it as "masses in search for truth wherever truth may be found," Dr. Bach said:

"I am not a spiritualist, but I have respect for the word and an appreciation for the work. In short, I am interested in spiritualistic philosophy and demonstration. I see no reason on earth why the study of heaven should be condemned by anyone. The word spiritualism has been frightening to many adherents to institutionalized religion.

"It has been put into a class with hypnotism, black magic and pagan esotericisms. Frowned upon by academicians, ridiculed by physical scientists, condemned by theologians, its path has been rugged, as every thinking spiritualist must realize.

"In the public mind it has taken the unhappy status of an eidolon, not

of the kind that you have wished, but rather of a distorted fantasm . . . But it may be that spiritualism is today entering into a new era, a great era in its history.

"Hope for this better day lies in the fact that modern man is no longer bound by fear of research or taboos upon the unseen. He will go where truth is to be had, you can depend upon that. The age is realistic, fraught with uncertainty, compelling in its immediacy. Modern man will not commit himself to the kind of process described by William James when he said, 'His religion has been made for him by others, communicated to him by traditions, determined to fixed forms by imitation, and retained by habit.'

"Psycho-Eschatologists"

"Modern man is more inclined to agree with Kahlil Gibran when he declares, 'Your daily life is your temple and your religion . . .' In short, the seeking masses are on the hunt for a living faith, a religion tied in with life, imbued with the consciousness of a divine imperative.

"The future of spiritualism is a hopeful one. But how can the word be made acceptable, palatable, cultured? You know, hypnotism has come into its own only by hitch-hiking on the smooth-sounding, smooth-running cabriolet called psychiatry.

"Must spiritualism reconsider its semantic influence? Is the word an offense? Has it been too saturated with a bad nomenclature ever to be redeemed? Heavens! if it could only be tied in with some hi-falutin' term! Even psychical phenomena doesn't seem to be too bad.

"Hang a 'psychic' or a 'psycho' onto things these days and you are well away. If you were to refer to yourself as psycho-eschatologists, let us say, instead of mediums, chances are that people would begin to point you out with prompt respect. They would probably create a chair for you in any number of colleges.

Our Birth Pangs

"But perhaps you won't mind taking one more chance with the old word: Spiritualism. I mean the best that the word has to offer and the highest and most sacred that the word has to give. For that highest meaning is slowly, surely — not without struggle and not without opposition — coming into prominence.

"Unfortunately all that some people know anything about and all that some people have heard anything about are spiritualism's birth pangs and growing pains. All they ever see is backroom hokum under the guise of spiritualism, and trickery by discredited mediums. They have never heard that spiritualistic phenomena antedates by 4000 years the Rochester rappings; they do not know that spiritualism has spokesmen anticipated William Crookes by 4000 years; they have not been told that it has written credentials which were recorded 4000 years before Andrew Jackson Davis.

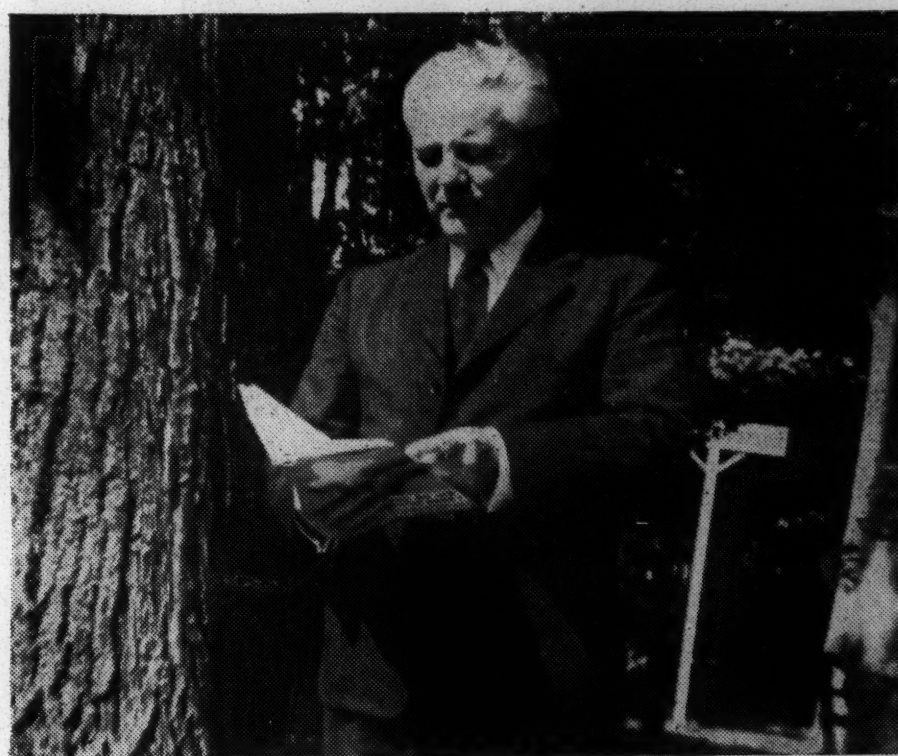
What Hastings Said . . .

"In short, I agree with the statement in the Encyclopedia of Religion and Ethics (Hastings) which says, 'Spiritualism is of immemorial antiquity and universal distribution. It has always exercised an important influence on religions and philosophies and has affected conduct, though not to the extent which its theoretic importance would seem to warrant.'

"Now if spiritualism is to be brought to the place and position it warrants, it is necessary that the high-

(Continued on Page 4, Col. 1)

Spiritualism's Foremost Lecturer and Scholar



Psychic Observer

WILLIAM ELLIOTT HAMMOND, Cassadaga, Florida and Lily Dale, N. Y.; lecturer, teacher and profound student of spiritual philosophy . . . classed by numerous influential Spiritualists as being one of America's greatest living exponents of their religion.

For over 35 years, he has conducted classes during the summer season at Lily Dale Assembly. Some of the literature recommended by Mr. Hammond include all seven current Stewart Edward White books; "PERENNIAL PHILOSOPHY" by Huxley; "PATHWAYS THROUGH TO SPACE" by Merrell-Wolff; "MAN THE UNKNOWN" by Carrel and Evelyn Underhill's writings.

Schenectady Researcher Tests Brandt's Mediumship With New Device, The "Infra-Red Viewer"

St. Louis Psychic Is First Woman To Sit for Observation
By Novel Instrument.

**Noted Research Chemist Submits
Report . . . Vouched For By Five
Other Persons.**

By J. GILBERT WRIGHT

One of the many inventions that came out of the war effort, one of the most interesting and useful is the "Infra-Red Viewer." It is a device that enables us to see in total darkness. It was the product of many minds. Universities, government employees and industrial research laboratories contributed.

In a compact form it was adapted to rifles for the use of our snipers in the Eastern theatre for night fighting in the jungle. How our boys were able to shoot with such deadly accuracy in the dark was always a mystery to the Japs!

In the form in which it was adapted to the rifle, it was known as the 'sniperscope', but our G. I.'s soon changed this to 'snooperscope' and unfortunately for the peace of mind of many Spiritualists, the more sinister appellation has survived.

From the first it was evident to those of us interested in psychical research that we had here an instrument which could be used to enrich our knowledge of the physical phenomena of the seance room.

It was apparent, too, that it might be used to expose fraudulent mediums; hence it was seized upon by the comic strip artists with avidity and we were entertained or not as the cast case might

be by Kerry Drake and others exposing various nefarious members of the detested creed. Such non-creative activities never appealed to me. I am glad to leave 'snooping' to those who have nothing better to do.

None of the army instruments has yet been released for sale to the public, but the 'viewer' is still procurable from The Radio Corporation of America while the present stock lasts and means of constructing the source of infra-red radiation and other parts have been described in various technical magazines of the popular sort.

Instrument Ready to Use

Drawings are even available to enable one to construct a machine to use alternating current instead of direct, which was the source of power in the 'sniperscope.'

The writer was able to secure one of the 'viewing' tubes and was fortunately able to call upon expert help in having one of these instruments constructed. There were, of course, many setbacks but eventually the instrument was ready to use.

It was predicted by the enemies of the Spiritualist movement that no medium would submit to such constant scrutiny as is afforded by the 'infra-red viewer' as we shall henceforth call it, unless a more suitable name such as 'plas-to-scope' be proposed. Actually, from the first, no medium ap-

(Continued on Page 4, Col. 2)

A Pilgrim's Progress

BY

E. O. E. Somerville, Litt. D.

The following article is by the greatest living Irish novelist and short story writer, Dr. E. O. E. Somerville. Her short stories in "Some Experiences of an Irish R. M." etc. (written with Martin Ross) made her famous. And her book "The Real Charlotte" has been described by a well known critic as "one of the twelve greatest novels of the world." She is, therefore, an authority on the subject of prose style, and in the following article she agrees with Sir Oliver Lodge, the famous scientist, that "The Road to Immortality" must have been communicated to Geraldine Cummins by the late F. W. H. Myers (author and classical scholar) owing to the remarkable similarity of style, etc.

"A Pilgrim's Progress" originally appeared in the English periodical, "Time and Tide" about 14 years ago and is herewith reprinted by permission of Dr. E. O. E. Somerville in view of the reissue of "The Road to Immortality."

This is an impressive book. Sir Oliver Lodge had described it as "an important volume" and has contributed a very interesting preface. It is no small thing when a man of his experience and authority can say, as he does, "I feel at liberty to commend this book as a serious attempt to give information about a future life, and the stages through which earnest people have to pass."

Important we cannot but feel it to be, and impressive for many reasons, and not least for what Sir Oliver speaks of as the "transparent honesty" of the two ladies by whom it has been given to us, like the Scriptures, "for our learning."

Naked Facts of Survival

A more lucid and explicit introduction could not be asked for than that which Miss Gibbs supplies the reader, before introducing him (the pronoun must include both sexes) to the remarkable communications which have been received by her and her friend, Miss Geraldine Cummins, and form the main contents of this book. Caution and candour shine through it.

One finds, in her admirably clear account of how the book came into being, a broad-minded and thoroughly English determination to search for truth, and to accept it unflinchingly, if and when it can be captured.

Argument as to the naked fact of survival, and the resultant communications with the survived, need not, in this record, be looked for. This primary assumption, like the flowers that bloom in the spring, has nothing to do with the case that the book presents. Few, if any, of those who have exhaustively gone into the subject of Survival now question its authenticity, even though the nature of the power behind the manifestations may still be in dispute.

Myers' Famous Book

This book is a statement of the experiences of reliable witnesses. Its outstanding fact is that what, in the slang of Psychic Researchers, is known as "an entity," purporting to be the late well known and distinguished Cambridge Classical Lecturer, Poet, and President of the Society for Psychological Research, Frederic W. H. Myers, introduced himself to Miss Gibbs and Miss Cummins, and offered, with a certain diffidence (which seems to indicate that the change to another plane has a beneficial effect upon Cambridge men of learning) to communicate through them with the world he had left behind him.

The name Frederic Myers came as a complete surprise to these ladies, neither of whom had known him, nor had they read his tremendous book, "Human Personality and its Survival of Bodily Death." The present reviewer cannot claim to have done more than skim here and there its momentous paragraphs, but the style and flow of sentences suggest a common authorship, with the script we are considering, and we know that "Le style est l'homme meme," and establishes identity more surely than can be accomplished by many assertions.

Unique Mediumship

"The alleged Myers" — thus does Miss Gibbs speak of the communicator, with a conscientious caution that refuses to make assertions—introduced himself by saying that he and his friends, Sir William Barrett and Lord Balfour, thought the time was ripe for communication with the earth. "I felt," he wrote "that I must find new mediums. I had been wishing to find them for some time."

The two mediums, when they sat that night, had a rather bright psychic light. It was possible for me to perceive it, and though there was no link between us, I came to you and spoke. It was a little adventurous perhaps."

The special brilliance of that "Psychic Light" is not surprising when one considers Miss Cummins' marvellous gift of being able at will to surrender her brain, with its equipment of fine culture, to the bearer of mes-

sages from another sphere. What wonder is it that such a light as hers should act as a beacon to one, like Myers, who, without such a polished instrument at his command, has no power of self-expression.

In Miss Gibbs's introduction she describes the method of reception of these messages. Miss Cummins sits at a table, her right hand holding a pencil and resting on a block of foolscap paper. She covers her eyes with her left hand, and concentrates on "stillness." Soon she falls into a light trance, or dream-state, and, owing to the speed at which the writing comes, someone must sit beside her to remove each sheet of paper as it is filled with writing. Her hand is then quickly lifted to the top of the new page and the writing runs on without a break. Miss Cummins herself says—

Profound Subject Matter

"I have, at times, distinctly the sensation of a dreamer who has no conscious creative control over the ideas that are being formulated in words. I am a mere listener, and through my stillness and passivity I lend my aid to the stranger who is speaking."

Nothing, save the primary fact that such communication is possible, is more amazing than the speed at which the Automatism's yielded hand records the messages of "the Stranger." It is as though it were in the grip of some relentless machine, that swings it, without an instant of pause or hesitation, from line to line, covering sheet after sheet of foolscap, blunting the points of the battery of pencils that are drawn up, ready for action, before each engagement.

However profound and complicated the subject, the writing sweeps on, without breaks between the words, a writing that takes no heed of punctuation or paragraph, and rushes onward at a pace that defies the most sharp-eyed watcher to read it as it comes.

Difficult to Accept

But remarkable as is the manual speed, such allied speed of thought in delivering a lucid exposition of exceedingly abstruse subjects, is, I submit, beyond the power of any earthly scribe. A remarkable example of unhesitating statement is the explanation offered by "the alleged Myers" of his method of employing what he calls "the inner mind" of the medium, or, as he prefers to say, "the Interpreter."

A few sentences may be quoted. The passage is as follows, and, difficult as it is to accept, it seems to be as comprehensible an account as we are likely to get.

"The inner mind is very difficult to deal with from this side. We impress it with our message, we never impress the brain directly. That is out of the question. But the inner mind receives our message and sends it on to the brain. The brain is a mere mechanism. The inner mind is like soft wax, it receives our thoughts, their whole content, but it must produce the words that clothe it..."

A "Mystery Man"

It is time to move on from the question of their making to the contents of the book. Myers's temperate comment on what he proposes to say should, in justice to him and his interpreter be quoted, but a few of its sentences must suffice.

"In writing of that mystery men call the other world, existence after death, or Our Father's many mansions, I am, you will understand, limited by what I know,

The Star In The Night

BY

Rev. Anthony Camardo

He is President of Liberal Psychic Science Association, Inc.
1331 South 57th Court, Cicero, Illinois

At a time such as this, when the world is plunged into chaos, when the evil forces of Darkness seem to hold sway, when selfishness, greed, malice, and hatred rule in the hearts of most humans on this plane of expression, it is well that through the heavy shadows there is a bright Light shining to which all may turn for hope and guidance. *Spiritualism comes as a Star in the night.*

Yea, the Inspiration of Spirit comes to lead us upward and onward to higher and finer expressions of life, here and hereafter. In Spiritualism, untrammelled by dogma or precept, the earnest seeker after Truth gains that freedom denied by man-made denominations and learns that Universal Law is based on the expression of Spirit.

It is necessary, therefore, that occasionally we take stock of ourselves lest we become conceited and over-secure in the knowledge of our spiritual victories. For the forces of negativity and evil are ever watchful for crevices in the armor of Truth, and he who becomes satisfied with his progress or who is beginning to feel that there is little more that life can teach him, has already started to retrogress and to lose his momentum in the stream of progress.

So we should remember the humbleness of the Master Jesus and to emulate his qualities of modesty and tolerance. The bigot is quick to criticize, so satisfied is he with his own imagined superlateness that he easily finds fault in others and hesitates not to advertise them.

To true Spiritualists, slander is one of the most base of attributes, for our Religion teaches us to regard our fellow beings with love and understanding. We should be reluctant to ascribe evil intentions or evil thoughts and quick to praise and encourage.

But observe how far from true Christian Principles the daily press goes. Millions of copies of newspapers flood the country every day, feeding upon the misfortunes of others, criticizing the conduct of men and their affairs, suggesting unpleasant motives for everyday action, trying to find flaws in their intentions and accomplishments.

Slander in all of its insidious forms is demonstrated in multitudinous ways around us. No worthy action, no great public service, no unobtrusive private enterprise seems to be beyond range of its barbed arrows of poisonous destruction.

It is, therefore, the duty of every Spiritualist to do what he or she can to alleviate these evils. It may not be possible to change, in a short time, the conditions and the desires of human beings, but each can govern and discipline his own reactions and endeavor to seek the good in all things with which he comes in contact.

Those who have nobility of soul will condole with the unfortunate individual in his disasters, and pity him for his folly and his misery. It is usually among those of small accomplishment and little experience where the greatest egotism is found, for great wisdom brings humbleness and much experience brings tolerance.

One writer has said, "To be modest and unaffected with our superiors is duty; with our equals, courtesy; with our inferiors, nobleness."

If each individual could be mindful of the privilege of serving Truth and oblivious to the faults of others, there would be no lack or limitation in the world, no starvation, no distressing labor, no neglected illness, little striving and suffering, for then would we be living well the fulfillment of the Philosophy of Modern Spiritualism.

Taken from: The "Grand Souvenir Book" of the World Centennial Celebration of Modern Spiritualism (Formerly priced at \$5.00, now \$1.00 per copy.)

limited by my own experiences. So I can only endeavour to write of the truth as I perceive it. . . . These stray remarks of mine are the expression of my own "other world" knowledge . . . many and varied are the conditions that prevail when the soul comes alive in this world, or in one of the states to which we are subject after death. I use advisedly the term "comes alive" in connection with the soul. For the soul seems to us as dead when it lives in its body of clay as we would seem to the average agnostic."

Without any intention of disparaging the many books that have been, and are daily being written purporting to recount the experiences of departed souls, I venture to place this record in a place by itself. Whether it is ac-

(Con't. Page 3, Col. 4)

SPIRITUALISM IN ST. LOUIS

Announcing Change of Meeting Time

Beginning Monday evening, Oct. 4th, and each Monday thereafter, *The Progressive Spiritualist Lyceum and Research Society of Saint Louis* will hold its weekly sessions on Mondays, starting at 7:45 p. m.

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Why . . .

Psychic Research Still Stands A Criticism of the S. P. R.

BY

BASIL SMITH, F.R.A.I.

Psychical research, which represents the scientific and non-religious approach to the investigation of Spiritualistic phenomena, is often criticized. It is criticized by orthodox science because it is thought to be too credulous. It is attacked by Spiritualists because it is thought to be too sceptical. Our contributor presents a fresh argument. He criticizes the Society for Psychical Research because, he says, it is not sufficiently imaginative.

For the last few years of the nineteenth century, psychical research was conducted by literary scholars who, finding official science aloof and contemptuous, determined to undertake for themselves a task in which scientists certainly should have collaborated with them. During that period, the subject made enormous strides. But in recent years, it has been largely in the hands of scientists, and, at least in this country, has made scarcely any strides at all.

Observational Science

Yet scientific method applied to other subjects, such as physics and physiology, is immensely fruitful. When that same scientific method is applied to physical research, we can say, with Horace, "The mountains are in labour, and an absurd mouse will be born."

There are two kinds of sciences: observational sciences, such as sociology, and experimental sciences, such as chemistry. Psychical research, if it is capable of

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Write Doris Sherman, 110 East 42nd St., Suite 608, New York City (17) N. Y. (P-249)

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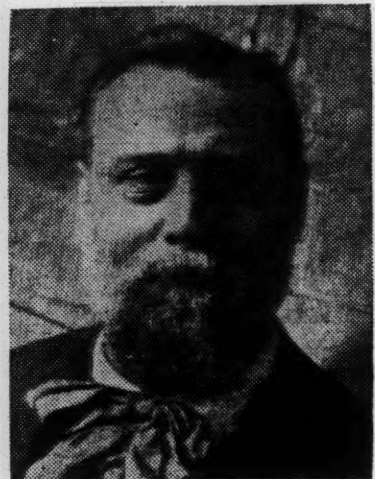
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HE POINTED THE WAY



Dr. Richard Hodgson (1855-1905), one of the early pillars of the S.P.R. He was an Australian, trained in law at Cambridge. An early sceptic, he was finally convinced of survival after 15 years of investigating the medium Mrs. Piper. In his later year, he developed mediumistic powers himself.

scientific treatment at all, is clearly an observational science; the phenomena are almost entirely spontaneous; ghosts do not walk to order, poltergeists do not smash crockery at the bidding of professors of psychology, and rarely can a percipient be found who is able to predict the sequence of cards simply because he is asked to take part in an experiment in precognition.

Passion for Experiment

"The wind bloweth where it listeth." Yet modern psychical researchers insist upon treating the subject as an experimental science. Their purpose, of course, is to reduce the material to a statistical form, in which it is capable of objective proof—a praiseworthy object, which should scarcely be permitted to impede the progress of the whole science.

The chief result of this passion for experiment is to waste years in fruitless attempts to find paranormally endowed people who are able to produce mediumistic phenomena to order. Occasionally they succeed. Then come frantic attempts to produce a repeatable experiment, the *sine qua non* of science.

Of course, these attempts fail. The dictum that what man can do, man can do, does not apply to the Occult, and so far no such repeatable experiment has been found. Meanwhile, the whole science of psychical research is very nearly standing still.

Scientifically Trained

If, however, we attempt to treat psychical research as an observational science, we are still faced with a difficulty. By the time an investigator reaches the scene of the "crime," phenomena have ceased, and he is forced, either to accept unverified evidence, or to relinquish the case.

In practice, being scientifically trained, he does the latter. By the time a cognitive dream has been fulfilled, there is usually no means of proving that it was ever dreamed at all. Consequently, a

mass of valuable material is constantly running to waste, and those few researchers who do in fact treat their subject as an observational science are making even less progress than the experimentalists.

The fact is that a vast field of the Occult is not, as yet, susceptible of the objective and cast-iron methods of science. If we try to experiment, we find that we are usually unable to make the phenomena happen, simply because we know so little about the laws that govern them. If we try to observe, we find that we do not know where to look, and that, while we are looking north, things are happening in the south.

Spontaneous Phenomena

No doubt we are entitled to hope that one day we shall be able to reduce the subject to the status of an experimental science, but, if we are to do that, we must learn more about the laws that govern it; and so the wheel has come full circle. How are we to advance?

Our primary purpose should be, at the moment, to tap, as far as possible, the great stream of spontaneous phenomena. If we cannot find enough corroborated evidence, we must use uncorroborated evidence.

A scientist may not know what to believe and what to disbelieve; a barrister, a police inspector, or a business man, would have no such difficulty in making up his mind. People of that type are trained to make up their minds rapidly, often upon scanty evidence.

Evaluation of Material

The Society for Psychical Research should try, as far as possible, to induce numbers of these practical people to enter its ranks,

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A PILGRIM'S PROGRESS

(Con't. from Page 2, Col. 4)

cepted as truth or romance, it has the rare distinction, among such scripts, of being Literature, the outcome of a mind, such as we know Frederic Myers's to have been, that is both poetic and highly cultured. The writer complains that in attempting to recall the memories of his past life, he finds himself detached from earthly things, and has to make what he describes as a special effort in order to record them.

"I cannot," he says, "find in the English language words to make my meaning clear, sufficiently exact. Memory may be likened to the sea. It is all about you, and as elusive as the water of the ocean. When we are alive we come to it like children with our small buckets, and fill them with the salt fluid. How little we carry away up the sands! How easily and swiftly we spill it upon the ground, yet, behind us is that vast area of water, booming end-

and they would very soon present it with an abundance of evidence on which others could work. But who should these others be?

Clearly, we need people with sound subjective judgment, and plenty of sensitive imagination, whether or not they possess a scientific imagination, whether or not they possess a scientific degree. In the evaluation of non-statistical material, the scientific mind is usually quite at sea, the whole training of science is against such methods of thought as are required. Undoubtedly the scientist with the best of qualifications is the physiologist, who is accustomed to eliminative analysis.

Possibilities Are Endless

In general, the type of mind most adapted to the analysis of subtle and obscure material is that mind which is trained to literary scholarship. This is the type of mind that dominated psychical research in its formative years, and what years of progress they were!

Myers, Sidgwick and Verrall were all men of this type, men of sound judgment, absolute accuracy of thought and expression, and, what is more necessary in this case, men of sensitive imagination.

Another way by which advances in knowledge of the occult might be made, would be to press into service every branch of learning which could possibly bear upon the subject: Physiology, mysticism, folk-lore, yoga . . . the possibilities are endless. This is the method of anthropology, just as the previously suggested method is the method of scholarship.

We Must Believe

By a combination of these two methods, therefore, psychical research would enter upon a period of rapid progress. Later, when the fundamental laws of the subject were better understood, the method of experiment could be resumed with more success.

At the moment, although it would be undesirable to relinquish the experimental approach entirely, it would seem more profitable to bring the chief weight of attack to bear upon our problems in the ways I have indicated.

"Prediction"

lessly upon the shore. The sound of memory is now to me like the sound of the tide, as when in the olden days I listened to it through the summer evenings."

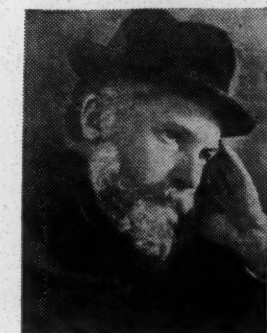
Naturally, in the case of communications such as these, it is by means of corroborated memories that we verify the identity of our friends. But the supreme interest of this book is not, chiefly, in being assured that its author is Frederic Myers. We must indeed believe that its messages come to us from one of unusual intelligence, who is across the Border, but it is the news that he brings, or sends, that holds our attention, even if it cannot, for all, command acceptance.

Some Reviewers Hesitate

The detailed account of the Planes of progressive existence after death, is of extraordinary interest. One thinks of the Spies whom Moses sent into the Promised Land, and who brought back to him "the fruit of the land," and the assurance that "surely it flowed with milk and honey."

Thus does this Spy, who has returned to give us news of what

The 'alleged' Myers awaits us, bring us cheerful news and hopeful.



F. W. H. MYERS soil which is in every love passes, vanishes with your passing."

The reviewer hesitates, wondering what fragment can best be wrested from a whole that is so continuously absorbing that quotation seems to be not only an outrage, but is also impossible.

Sea of Eternity

The journey of the discarnate soul is the theme of the book, the ladder which, rung by rung, it must mount in its long progress. Chapter after chapter tells of the gradual development of the travelling soul.

"Between each plane there is a lapse into apparent oblivion, a stilling of all processes, a great calm. It is called Hades by the ancients . . . Slowly vision returns. The traveller perceives, imaged upon the glimmering sea of Eternity all his experiences on previous planes . . . They rouse, according to his nature, varying desires, intellectual and emotional. He knows then that he must choose either to go forward or backwards."

I close the book. Impossible with shreds and passages such as these to give any satisfying suggestion of its far-reaching interest for anyone who may believe, erroneously or otherwise, that he has a soul to be saved. From whomsoever the message comes, it is worthy of serious and respectful consideration.

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Bach's Message

(Continued from Page 1, Col. 3)

est truth about spiritualist philosophy and science be transmitted to the public.

"This, I think, can be effectively accomplished via three channels: (1) through its literature, (2) through valid demonstration, (3) through an accredited organization which will be the recognized body, the high tribunal, so to say, whenever and wherever spiritualism is discussed.

"As to the first. I need not tell you that the public has never been informed about some of the great works on spiritualism. But you who are here tonight know what these works are. I am sure that you realize that a bibliography should be prepared on this subject and that special selectivity should be used to make known the living works on spiritualism.

"My reading meant nothing because it was a hit and miss affair in the realm of the novelistic and sensational. Then I found Arthur Findlay's THE PSYCHIC STREAM. And Findlay's other works. Then I met Lawson's DRAMA OF LIFE AFTER DEATH. Anr pretty soon spiritualism was taking on a new meaning and limited horizons were being pushed back . . .

"As to the valid demonstrations . . . I often hear it said that the philosophy of spiritualism is more important than its phenomena. Maybe so. But I have noticed that true prophets usually attested to their high station through miraculous works. When men lose the power of demonstration they take refuge in theology and polemics. A religion without miracles cannot live."

"If communication with the dead is a fact, then let it be a fact; and insofar as sympathetic investigation will not destroy the conditions necessary for a successful demonstration, why not have it, invite it, and bring to the altar of American faith the amazing proofs of identity and survival for which the human heart is thirsting . . .

"Then, finally, an accredited organization. Maybe this is it, this group representing the SEC. Whatever group it is, it must be an integrated organization which will meet the challenge to spiritualism with these convictions: within its philosophy are the essentials of an adjustment to life's exigencies; within its demonstration and its eschatology are comfort for life's distresses and evidences of the continuity of life to come; within its mystical elements and its techniques are the highly desirable qualities of the healing art. . . .

"All of these things constitute the problems, hopes and the challenge to spiritualism within the ramework of religion in a nation where religion is vitally alive and free."

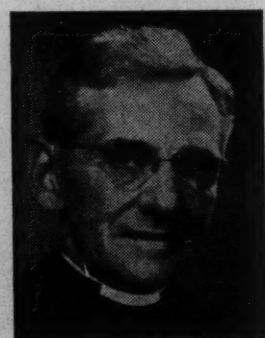
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Rev. E. L. Patterson

(P-247)

Joliet's First Spiritualist Church



Psychic Observer

At the opening fall services, the church mortgage was burned and leading officers honored for services over a period of twenty-five years.

Shown in picture above, taken during services at the First Spiritualist Church of Joliet, Jasper and Glenwood Place, are— Left to right: Mary Strever, Chicago, Illinois; Emeline Bell-Davis, President; Carrie W. Dermody, Rockford, Illinois; Charles Craig, I. S. S. A., Belvidere, Illinois; and Mr. and Mrs. Charles Kroplin. The latter couple were honored for faithful service and presented with tokens of esteem.

WRIGHT'S Experiment

(Continued from Page 1, Col. 5)

proached by the writer raised any objections.

On the present visit to Freeville Spiritualist Camp at Freeville, N. Y., I brought along the viewer with the hope that I might find a medium who might be able to give me a little time. Iona Brandt was more than fully occupied and I hesitated to approach her.

Mediums Not Predictable

I was about to return to Schenectady and await a more propitious opportunity when Arthur Ford, Ethel Corbin and a few others expressed a wish to see the instrument in operation. We were proceeding to the seance room when were overtaken by Mrs. Brandt who said she was equally curious and would like to join us.

We soon had the device attached to the sockets and everyone was delighted and astonished with the clarity of the vision in total darkness.

"Why not let us have a sitting for materialization right away," said Mrs. Brandt.

I wish to emphasize that this

S. E. C. CHARTER CHURCH AT LAFAYETTE, INDIANA

Charter Presentation Services for the new Lafayette Auxiliary of The Spiritualistic Episcopal Church were held recently in the Ballroom of the Fowler Hotel, Lafayette, Indiana. Services conducted by Rev. Walter M. Marsh of Indianapolis, Associate Clergyman for the State of Indiana; and the message bearers were Rev. Charlotte Taggart and Georgetown Marsh of Indianapolis, and Rev. Irene Jennings of Lafayette.

The First Spiritualist Episcopal Church of Indianapolis, of which Rev. Walter Marsh is Pastor, sponsored the Lafayette group where Rev. Irene Jennings is Pastor.

proposal was made by Mrs. Brandt herself without any coaxing on our part. No one was more surprised than the writer. She jumped to the opportunity and remember she was confronted with a sour-looking scientist with a formidable piece of apparatus.

Better Lighting

She was going to be entranced and would soon be ill-equipped to defend herself, yet, she showed no fear, no hesitancy. To those with any discernment, this act alone, is indicative not only of integrity but also of high purpose and courage.

The Freeville seance room transcends the most rigid requirements of any in the country. It is a large box without windows and with but one door. It stands by itself, unattached, and is supported at each corner so that there is space between the floor and the ground, thus precluding cellars with trap doors. As a further safe-guard, the floor is covered with linoleum. All chairs are simple and hard. There are no pockets in the curtains. Ventillation, so-called, is by a complicated opening in the roof which could not be traversed even by a cat. The lighting is better than I have seen elsewhere and more ample.

Gardner's Technique

It is indirect and of a brownish red. The switch controlling the light is within the cabinet itself as also the rheostat which controls the intensity. The system was devised and built by Mr. Harry C. Gardner of Elmira, N. Y.

Here is what we saw and heard: Rose Marie, the materializing control, first addressed me. She switched on the Gardner light, saying she wanted us first of all to see her, then, parting the curtains, she asked Mr. William A. Smith and Mr. Edmund 'Larry' Rice to sit at each side and withdraw the curtains when requested. The Gardner light was then extinguished and the infra-red viewer made operative. The rest is described in the language of the stage.

Tableaux 1. Rose Marie requests the curtains to be opened. We see by i-r viewer, the medium sitting in her chair. Ectoplasm is flowing from the solar plexus like molasses from a punctured can. It seems viscous and vigorous. It is a light grey color. It piles up on the floor. Curtain falls.

Tableaux 2. The curtains are not opened but Rose Marie causes the material to flow down between the parting. It is intensely white and resembles a waterfall. I judge it to be somewhat luminous.

Tableaux 3. The curtains are parted. Rose Marie is not discernable but her voice can be heard. Medium is slouched in her chair. Rose Marie directs our attention to the floor where a semi-

transparent vapor is rising. This, she says, is the first beginnings of the shell which the visiting spirit must enter and mold to his requirements. Curtain falls.

Tableaux 4. Rose Marie requests the curtains to be parted. Two spirit forms are standing side by side, those of Rose Marie and Dr. Karl. Dr. Karl addresses me in his deep masculine voice; Rose Marie, in her girlish, feminine one. Both at request gesticulate with their arms to show they are two distinct entities. Medium's form is obscured. Curtain falls.

Tableau 5. Rose Marie switches on the Gardner light and orders the curtains to be parted. I am then requested to enter the cabinet and feel the medium's hands. I can see quite well to do this. The medium's figure is clearly outlined. Her hands are like ice. I am asked to take her pulse. I can feel none on the left wrist but there is a feeble one on the right. I return to my seat. Curtain falls. Gardner light still on.

Curtains again parted and I am requested once more to come forward. Rose Marie, before invisible, is now beautifully materialized. She asks me to take her pulse. I cannot detect any. Incidentally her hands are nearly as cold as the medium's.

Ethel Corbin is now called forward by Rose Marie and she in turn is asked to detect a pulse beat. Mrs. Corbin reports that she does and Rose Marie explains that she has now joined her right hand with the medium's left and this act had caused the pulse action to resume. Curtain falls. Gardner light out.

Tableau 6. Rose Marie orders curtains to be opened. We see by means of the i-r viewer, Rose Marie fully formed, standing a pace from her medium who, now draped in white ectoplasmic material to render her more clearly discernable, is seen slumped and, I thought, somewhat shrivelled in her chair. Curtain falls.

Since only one person can use the viewer at a time, each scene had to be held until each participant could have a view. No one kept his counsel but reported to the others what he at that moment was witnessing.

It is to be regretted that we did not actually see the forms in the process of growth. Materialization is a birth process. Parturition requires darkness and a confined space. When full materialization is striven for, it is likely that con-

Staunch Spiritualist



Psychic Observer

J. Gilbert Wright, 111 Union St., Schenectady (5) N. Y., skilled research chemist and recognized as one of America's foremost psychic researchers . . . honestly critical, thoroughly trustworthy, respected by mediums throughout the country.

finement behind the curtains is desirable, if not imperative.

Baron von Schrenck-Notzing reports having seen the emergence of hands and faces from the formless mass. Rose Marie possibly was too ambitious. The growth of a single hand from the amorphous would have been interesting.

Ford Present

In direct-voice sittings with trumpet, no cabinet is required so that in such a sitting we should expect no discontinuity in the observations.

Mrs. Brandt, out of trance, regretted that we had been unable to take pictures with infra-red sensitized film and black-out photo-flash bulbs. I had the means but the impromptu nature of this sitting precluded the setting up of apparatus. In future sittings, photographic registration will be used to supplement and confirm what our eyes have told us.

The undersigned testify to the truth of the above statements: Arthur Ford, 2326 S. W. 21st Avenue, Miami 33, Florida; Edmund Rice, same address; Ethel Louise Corbin, 1510 Park Chambers, 68 West 58th Street, New York 19, N. Y.; William A. Smith, Box 57, Johnson City, N. Y., and J. Gilbert E. Wright.

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(P-249)

A Message From ELLA WHEELER WILCOX

Through the Trance Instrumentality of Rev. Bloomer
Seance at the Bloomer residence, South Bend, Ind., Madison Rd.
Present, Rev. and Mr. Reed of Elkhart, Ind., and Rev.
Wallace V. Mallery and wife of Elkhart, Ind.

What She Said

March 31, 1948

In our stay, in our activities in human life, we strove as best we could to bring consolation and solace to broken hearts. We sought to prove our contention that there is a God, a God of love, a God of mercy, as well as of justice, and that all things work together for good for those who love, and that life here, even with all its misunderstandings and its trials, is a beautiful thing if it is beautified by love.

We sought, in our humble way, to persuade men and women, that death, while it is inevitable, is not tragic, but only a stepping-stone, only a threshold into a beautiful, glorified existence if we have prepared for that type of living.

In our poem, "Why Do We Call It Dying", I did not intend to glorify the thing of human living, nor to discourage the idea that death is not a shock, and many times a tragedy in human events, but if all the people intimately concerned with that particular tragedy were of one accord relative to the thing of Heavenly Bliss that must be established here in this earth existence, then the going away is a freedom, a freeing of physical pain and physical limitation.

And, we had a vision that a spirit unhampered by the limitation of the physical could unfold more God-like, more beautiful, and with greater rapidity than with physical limitations. I have not changed my mind relative to that in the least since coming across.

Beauties of Heaven

We recognize that human life is beautiful and necessary; the thing of experience, overcoming, the stewardship. That period of experience must be gone through or we could not become a well-rounded, a well-equipped individual for any mode of unfoldment. The beauties of Heaven, the joys of Heaven, have their dawning and their establishment, their stablishment, while still in the physical life.

A life that is harmonized to the Infinite, one with a clear-cut conception and unyielding faith and zeal and ambition to be good for good's sake, is a foretaste of unhampered existence, the unfoldment to a fuller degree than we can expect, if not so ushered in.

The prelude to happiness is first attainment, and then adaptability to finding peace. The mere

profession of faith is scarcely worth the effort, but a faith that is sufficient to bring forth, to call forth energetic action, is indeed so worth while and is beyond the scope of frustration.

We believe in men and we give impetus to their ability to do good. If you and I, if a group should concentrate upon the good action of any individual regardless, (just



Psychic Observer
ELLA WHEELER WILCOX

so they come within the scope of our activities) and we constantly, without faltering, held the thought they will accomplish good, they could scarcely willfully disregard our request.

In the natural realm, thoughts are things, and we send them forth on their golden wings. They go to untold realms of space and return to us again sometimes on raven wings, sometimes on a wing of peace. We get what we send out.

Love Defies Definition

The law of Compensation is so worth while. You know Jesus taught, "As a man thinketh, so he is", and if you and I are to constantly have our minds associated with things of good, then we must of necessity, accumulate to ourselves things that are worthy, worth-while, good.

Love, — Oh, such a boundless word. It defies definition. You would ask a young mother to give you a definition of her love for her first-born. She'd say this infant is my all, my heart, my pride, my very being. Yet that does not accurately describe the sensation that goes on in her bosom relative to her first-born. And she holds that thought, — love, and she nurtures the idea of peace, and her influence bears fruit in kindness around her first-born son.

But other influences too, of course come in. And we are creatures of environment and we come into the range of degrading thoughts until the human soul becomes a battlefield, a field of con-

Chauncey Jefferson Bloomer, R.F.D. No. 6, Box 114, South Bend, Indiana, was born April 29, 1878, in Fayette Co., Ohio. He was educated for the ministry and ordained in an orthodox church, but being addicted to asking questions and not finding the answers to many of them in the orthodox church, withdrew, and later became interested in Spiritualism.

He recognized that Spiritualism was not a perfect religion, but that it did very conclusively prove the continuity of life and the existence of God, the only religion to his knowledge that made any attempt to prove the philosophy of Jesus.

He developed mediumship under the tutelage of Rev. Sylvia Shafer of South Bend, Ind., and by sitting alone. He was ordained May 11, 1924, by the Independent Christian Association and was also one of the co-founders of Life Science Spiritualistic Association, of which church he was pastor for eleven years.

He has worked in a number of other churches throughout Michigan and Indiana, and conducted several development classes. He feels he has met with success in that endeavor, and has constantly sought to keep abreast of spiritualistic activities through the years.

Due to the effects of a stroke of paralysis sustained a few years ago, he has not been quite as active as formerly, but is now sitting once a week for recordings.

His principal spirit collaborator is an Indian by the name of Jim. He was of the Crow tribe and lived in what he terms the "Sweet Water country." Jim was educated at Carlisle College, Carlisle, Pa., and is as well known among our friends as myself. It was through Jim's suggestion that Rev. Bloomer is making the series of recordings. Jim even suggested the day and the hour of sitting and insists on punctuality. He brings in the various personages whom he has previously contacted. He has a keen sense of humor, yet being an educated Indian, insists on most occasions on using the Indian vernacular. Jim insists that he is an Indian and would not have anyone construe him otherwise. On being asked if he is acquainted with facts, his answers are emphatic and positive. If there is any question in his mind, his answer will be: "That the way it look to Jim", or else, "Jim not know."

Rev. Bloomer has been conscious of Jim's presence for better than 30 years, but Jim says he has been with him longer.

quest, between good and evil; those that wish us well and those who hope for us, and those who would tear down.

Anger, jealousy, greed and hatred are the fore-bears of remorse and bitter tears and deep-est anguish to all concerned. "As a man thinketh, so is he", and you and I have no right to hold of ourselves a limited concept of our ability for good. And this, your endeavor to bring to the at-

Trance Medium



A Rev. Bloomer Recommendation from The First Church of Light

205 1/2 South Main Street, Elkhart, Indiana

To Whom It May Concern:

For the past several months we have been privileged to attend a seance held each week at the country home of the Rev. Chauncey J. Bloomer.

Rev. Bloomer is a trance medium, whose controlling spirit is an Indian named Jim. Promptly at 8:00 o'clock each Wednesday evening Jim takes control of the vocal organs of Rev. Bloomer, greeting each of the sitters by the names he has accorded them.

We have had talks from the first thirteen of the presidents of these United States, each in his turn giving a most complete record of his services as president, the dates of notable events during his term of office, with date of his birth, and also when he passed into spirit life. (These dates have all been verified by consulting history.)

We have also had talks from noted ministers of the gospel, such as T. Dewitt Talmadge and others, who have given much to the world through their religion, and without exception they have been unanimous in assuring us that their religious concepts have undergone a thorough revision since entering the world of spirit.

One of the evenings, we were introduced to a spirit who did not give his name, but who said he was one of the twelve disciples of the master medium. He related some of his experiences as a follower of Christ, telling us of some of His ministering to the needy which had not been recorded in the Holy Writ.

Our latest experience with Rev. Bloomer took place last evening in the little church of which I am the pastor, when Indian Jim took control of his medium before a large congregation, and introduced a speaker from out of the world of spirit who has been a control and helper of mine for a great many years. This lecture by Dr. Fairchild was a most instructive one, and one that will be long remembered. A wire recording was made by the Rev. Wallace V. Mallery, one of the sitters in the Wednesday evening class.

I cannot say enough in praise of the mediumship of Rev. Bloomer and Jim, his helper, whom we love and esteem very highly, for without them we would miss much knowledge and understanding which we have received through them.

Very Sincerely,

Lillian T. Reed, Minister.
and
Arthur E. Reed.

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LONDON, ENGLAND

Marlborough Sp'list Ass'n, Marlborough House, 42 Russell Sq. W.C.1; Ralph Rossetti, Secretary.

Center o Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardens.

NEW ZEALAND

Auckland, New Zealand
Auckland Sp'list Ch., 7 Almo St.; New Market; Pres., Alice Richards.

Christian Sp'list Mission, Odd Fellows Hall, Pitts St.; Kathleen Philpott. (Phone 81757).

ALABAMA

Birmingham, Alabama

Ch. o Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213 1/2 Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520-21st St.

ARIZONA

PHOENIX—First Spiritual Church, 10th & Fillmore Sts.; Leroy O. Gady.

DOUGLAS—Unity Spiritual Ch., 1542 "F" Ave.; Pastor, Ola Eldridge; Sec'y, Grace Wilton.

CALIFORNIA

ALHAMBRA—The Pyramid Ch., Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-9632).

ESCONDIDO—Ch. of Spiritual Wisdom, 353 W. Fifth St., C. E. Goodale; Sec'y, Treas., F. E. Watson; Lyceum 10 A. M. Sunday; Healing, lecture Sun. 7:30 P. M.

Fresno, California

Ch. of Metaphysical Science of Fresno, 245 North Calaveras St.; Sun. & Wed. 8 P. M.; Rev. Dillie E. Thunness, 1532 Wilshire Blvd., Los Angeles (14).

Universal Educational Religious Society of Divine Science, Inc., 744 Mildred Ave., Sun. & Tues. 7:30 P. M.; Edna Kelley.

HANFORD—Ch. of Revelation, 221 1/2 Lacey Blvd.; Thurs. & Sun., 8 P. M.; Janet S. Wolford.

Hollywood, California

Spiritual Science Church, 1905 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th at Locust, Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center Ch., 1092 17th St.; Sun. 7:45 P. M.; Developing Classes—Mon., Tues. & Thurs. 7:30 P. M.; John & Lola Reddig.

Church of Divine Light, 2205 American Ave.; Beulah Englund (Phone 404955).

People's Spiritualist Church, 1835 American Ave.; Rev. Edith M. Niles, 1721 East Broadway; Phone: 730-28.

Temple of Truth, 429 Dayman St.; Healing & Developing Classes; Joan Williams (Phone 7-7956).

Los Angeles, California

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.); Emma Pearl Knight, NSST Conductor; Katherine P. Tobey, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickle.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave., Founder, Elizabeth R. Courtney (Prospect 3827).

Church of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.; Etta Gunkell.

Spiritual Church of Australia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M.; in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

Universal Ch. of The Master, 3406 N. Figueroa St., Thos. Herrell, 4202 Homer St. L. A. (31) Tues., Fri. & Sun. 8 P. M.; Class Wed. 8 P. M.

(Continued Top of Next Col.)

(Los Angeles, Continued)

Fraternal Brotherhood of Spiritualists, Inc., 927 S. Alvarado Ave. Sun. 10:30 A. M., Wed. 8:00 P. M. Leah E. Pitzer.

Temple of The All Seeing Eye Spiritual Ch., 966 W. 47th St.; Sunday School 11 A. M.; Sun. 8 P. M.; Anna M. Crosby.

Wilshire Sp'list Ch., 508 S. Hobart Blvd., Sun. 11 A. M. & 8 P. M., Tues. 8 P. M., Minister Virginia Gideon; Sec'y, Horace P. Long, 203 N. Juanita Ave., Redondo Beach, California.

Ch. of Divine Philosophy (I.G.A.S. Charter) 4157 West 5th St. (at Western); Sun. 8 P. M.; Louise Jolly, Pastor.

Temple of Universal Truth, 301 S. Wilton Pl.; Cor. 8th St.; Services Sun., Tues. & Fri. 7:45 P. M.; Tues. & Fri. evening services devoted to question hour; everyone receives answers to sealed questions. Rev. Wilson gives organ recital at 7:30 P. M. before each service; Rev. Vincent M. Wilson, Pastor & Pres.; Rev. Ethel L. Wilson, Asst. Pastor & Sec'y, Treas.

Spiritual Fellowship Group, Inc., 2936 West Eighth St., Room 203; Sunday, 2:30 & 8 P. M.; Wednesday 2 P. M.; Jane M. Sipes; Phone: EXposition 2280.

West Lake Sp'list Ch., 913 S. Lake St.; Sun., Wed. & Fri. 8 P. M.; Irene Wood.

Oakland, Calif.

Kosmon Centre, 2075 Telegraph Ave.; (Affiliated with Universal Church of The Master). Nightly, 7:30 P. M.; Wed. & Sat. 2 P. M.; Myrtle I. Kuschel.

Fraternal Brotherhood Spiritual Ch., 627 Grand St.; Tues. & Thurs. 2 P. M.; Wed. 8 P. M.; Lillian J. Storms (Hi 4-1684).

New Chapel, 2058 Webster St.; Sun. & Wed. 7:30 P. M.; Fri. 1 P. M.; James & Ruth Barnes. Phone. GL 24421.

OCEAN PARK—Fellowship Sp'list Ch., 2663 Main St., Sun. & Wed. 7:45 P. M., Thurs., 2 P. M.; Jessie A. Bennett.

PACIFIC GROVE—Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave., Thurs. 7:45 P. M.; Edna Kelley.

SACRAMENTO—Liberal Spiritualist Ch., L.O.O.F. Hall, 9th & "K" Sts., 4th Floor, Sun. 2 & 8 P. M.; Ruth Moser.

SAN BERNARDINO—1st Sp'list Association, 6th & Arrowhead; Sun. & Wed. 7:45 P. M.; Lectures, Messages & Healing; Lyceum, Sun. 10:30 A. M.; Dollie Dunlap.

San Diego, Calif.

Inspirational Church of The Master, Inc., 2730 "A" St., Sun. 11:30 A. M. & 7:30 P. M.; Wed. & Fri. 7:30 P. M., Thursday, 2 P. M.; Grace Sanford.

Ass'n San Diego Spiritual Ministers, P. O. Box 613, San Diego (12). G. E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Church, 1240 Seventh Ave.; Hildred Hope Langford.

Progressive Spiritualist Ch., 3843 Herbert St., Carrie Kelley; Ben H. McHenry.

Fraternal Spiritualist Temple, Second & Beach Streets; Gust Thunberg.

Bright Star Ch. of The Master No. 157; 4008 Kansas St., Sun. 7:15 P. M., Myrtle Dyson.

New Hope Sp'list Ch., 3709 6th Ave.; Sun. 7:30 P. M. Healing Sun. 7 P. M., Ethel Fowler, pastor; Sylvia Hauser, co-pastor.

Western University, Inc., 911 W. University Ave.; Glennie Gay.

San Francisco, California

Golden Gate Spiritualist Ch., Native Son's Bldg., 414 Mason St.; Sun. 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence Becker.

Christian Spiritualist Ch., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atala Chisholm.

First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri. & P. M.; Irene Remillard.

Psychic Center, 3350 22nd St., (Between Valencia and Guerrero) Sun. 8 P. M.; Tues. & Fri. 2 & 8 P. M.; Nita Harding.

Universal Ch. of The Master, No. 35, 887 Valencia St.; Sun., Thurs. 8 P. M.; Classes, Tues. & Fri. 8 P. M.; Florence Grenshaw; Alda Scheierman.

Spiritual Church of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing and Direct Voice Medium.

Harmony Meetings (C.S.S.A.—N.S.A.) for Northern California affiliated churches; Suite No. 102, 450 Geary St.; Thurs. 2 to 4 P. M.; sponsored by Mittie Monroe, 2nd V. P. C.S.S.A.; Other workers, Mary Taylor & Jennie Candela.

San Jose, California

Spiritual Fellowship Church, I.O.O.F. Hall, 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M., Rubie Swisher.

Ch. of Spiritualist Prophecy, Druid Temple, San Carlos at Market, 85 W. San Carlos; Sun. 2:30 & 7 P. M.; Mary Wilson; May Painchand.

SANTA BARBARA—Universal Chapel of Light, 1509 dela Vina; Sun. 7:30 P. M.; Johanna Ruhnan.

SANTA CRUZ—House of Spiritual Communion, 518 Center St. (Unitarian Center) Wed. 7:30 P. M.; Rev. Irene M. Little, Woodrow W. Little.

VISTA—Metaphysical Temple of Truth, Route 3, Box 924; Florence L. Myers.

COLORADO

COLORADO SPRINGS—1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 West First Ave.; Sun. & Wed. 7:30 P. M.; Allen J. Miller.

Second Spiritualist Masters Church, 617 East Sixth Ave., Thurs. 1:30 P. M.; Sun. 8 P. M.; Spiritual demonstration, discarding . . . Trance, Songs & Poems; Rev. D. G. Freeman. Telephone: MA 4756.

Pueblo, Colorado

Progressive Church of The Soul, 618 1/2 North Main St., K. of P. Hall, Sunday 8 P. M.; Rosie Lyons.

The International Evangelical Sp'list Ch., Woman's Club House, Cor. Grand & 13th Sts.; Healing, Sun. 6:30 P. M.; Sermon, 7:45 P. M.; Carolyn John; Elmer B. John; Rev. Edward Barney.

CONNECTICUT

BRIDGEPORT—Triune Circle of Light Church, Healing Center & University, Inc., 152 Park Place; Phone: 67-432; Sunday service, 4 P. M.; Tues. 2 P. M., Prayers, Healing and Instruction; Wed. & Sat. 8 P. M., Developing class; Dr. E. L. Paterson, M.M.S., Minister.

BRISTOL—Michel Spiritualist Ch., Stephen Terry Hall, 8 S. Elm St.; William P. Morgan.

Hartford, Connecticut

Hartford Sp'list Temple 758 Asylum St.; Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, Pres.

1st Ch. of Divine Light, 303 Park St.; Sun. 3:7 P. M.; Wed. 7:30 P. M.; C. E. Hughes.

NORWICH—The First Spiritual Union, Inc., 29 Park St.; Sun. 2:30 & 7 P. M.; Sec'y Laura D. Ball.

NEW HAVEN—Nat'l Sp'list Temple, 346 State St., Sun. 7:30 P. M.; Lillian Tyson.

STAMFORD—Albertson Memorial Ch., of Spiritualism, Inc., 485 Summer St.; Sun. 4 P. M.; Thurs. 8 P. M.; Raymond Burns.

DISTRICT OF COLUMBIA

Washington, D. C.

Progressive Ch. of Spiritualism, Pythian Temple, 3rd Floor rear, 1012 9th St. N. W.; Sun. 8 P. M.; A. Hafferman, 1349 Maryland, N. E.; C. Hickerson; M. McFarland; Joseph Ferrier.

First Spiritual Science Ch. (Branch of The S.S. Mother Ch. of N.Y.C.), 1900 "F" St. N.W.; Park Central Apt. Hotel, 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tiadall.

Mizpah Ch. of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jaroy, Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: Taylor 0079.

Spiritual Center, 1314-14th St., N.W., Apartment No. 1, Washington, D. C., Spiritual advice by appointment. Rev. Virginia King; Phone: MI 7832.

Church of Two Worlds, 2600 Sixteenth St., Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N. W., Wash. (12); Minister, H. Gordon Burroughs; Phone EMerson 0010.

FLORIDA

CASSADAGA—Johnson Home Circle; Tues. & Fri. 8 P. M.; Roy H. Johnson.

DAYTONA BEACH—Hays Memorial Spiritual Science Church, 221 First Ave., Margaret Springstead.

FORT LAUDERDALE—Beckoning Light Sp'list Ch., Woman's Club, Stranahan Park, Sun. 8 P. M.; Towall Williams 900 N. E. 4th St.

Jacksonville, Florida

Spiritual Science Ch., 925 Liberty St., Sun. Mon. & Thurs. 8 P. M.; Rosa Lee Smith; Phone: 3-1465-R.

Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; Phone: 5-7208-W.

Miami, Florida

Temple of Revelation, 610 Beacon Manor Blvd., Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt; Anderson, 1803 N. W. 6th St. (Phone: 9-9687).

Little Shenadoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P.M., Ernel McNabb; Pearl Hinkson.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity, 4585 West Flagler St., Geraldine V. Felton.

Beckoning Light Spiritualist Church, 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Berrie Lily Candler, Madge Hart.

Spiritual Ch. of Christ, Odd Fellow's Temple, N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St.

Psychic Science Spiritualist Church, Room 3, 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth, (Charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Orlando, Florida

ORLANDO—Psychic Center, 655 1/2 N. Orange Ave., Sun. & Wed. 8 P. M.; Nellie Cherry (Phone 8766).

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larick; Phone 717765.

People's Spiritualist Church, 1011 Ninth Ave., North; Wed. & Sun. 7:45 P. M.

SULPHUR SPRINGS (Tampa)—Cooperative Sp'list Ch. (No. 21), American Legion Hall, Bird Ave., Sun. 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

Tampa, Florida

Cooperative Sp'list Ch., 402 Grand Central Ave.; Lyceum, Sun. 10:30 A. M.; Sun. & Wed. 7:45 P. M.; Pastor, Sarah Parker Thomson; Co-pastor, H. Louise Miller.

Psychic Center, 315 East Columbus Drive; Joan Calvert.

1st Sp'list Ch., 512 E. Paris St.; Tues., Wed., Fri. & Sun. 7:45 P. M.; Sec'y, C. R. King (Phone 33-4365).

Shrine of The Master Sp'list Ch., (I.G.A.S.) Dorothy Graff Flexer, I.G.A. Club (Phone: 32-7492); Sec'y, Nella White, 717 E. Emma St., (Phone: 32-6681).

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois

Englewood Psychic Science Ch. and White Sanctuary Healing Center, 614 S. Ashland Ave., Services Sun. 8 P. M.; Healing Wed. 8 P. M.; Rev. Harry A. Tufts; Walbrook 4750.

Faith Spiritual Church, 2614 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McNery Hall; Emma Bins.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Freiendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1038 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun. 8 P. M.; Rose MacKay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel, 172 W. Adams St., Sat. 2:15 & 8 P. M., Anthony Camardo.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (Engl.) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

3rd Sp'list Ch. (O.O.F.S.), 5931 S. Morgan, Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland, Sun. & Thurs. 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 & 8 P. M.; Gertrude McAllister, Pres.; Phone: Van Buren 1625.

Light More Light Sp'list Ch., 2433 Berwick St., Tues., Fri. & Sun. 8 P. M.; Rev. Johanna R. Schmidt; Jun. 3974.

White Flower Temple, Institution of Brotherhood; 185 West Madison St., Sun. 2:30 & 7:30 P. M.; Rev. Rice R. Massey, 3255 Warren Blvd., (Kedzie 5732).

Sunflower Sp'list Ch., 2424 N. Avera Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone, Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Berntha Mann, 6843 S. Claremont Ave.; Phone: GROvehill 9326.

1st German American Sp'list Ch., Somers Hall, 3349 W. North ve.; M. Schwartz.

Church of Living Thought, 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop, 2455 South St. Louis Ave., Chicago (23) Illinois.

National Society of Spiritual Science, Inc., 25 East Jackson Blvd., Church Room 1621; Public service Saturday 7:15 P. M. Healing, Lecture & Messages—Everyone welcome. Rev. Maria Strazantowelli, Minister—Phone: HA-72309.

Evangelical Spiritual Church, 654 North Parkside Ave., Harry M. Hilborn, Pastor; Asst. Pastor, Betty Samples.

Silent Prayer Sanctuary, 1457 California & Lemoyne; Sophia Schaffer.

Cicero, Illinois

First Spiritualist Church, 5033 West 25th Place; Sunday, 7:45 P. M.; Monday 8 P. M.; Rev. Lena (Drews) Crane.

Liberal Psychic Church, 1331 South 57th Court, Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DANVILLE—1st Unity Sp'list Science Ch. (affiliated with U.S.S. & F.S.C.) 10 1/2 N. Walnut St.; Sun. 7:45 P. M.; Edward Armstrong; Margaret Armstrong. (Phone 5994 JX).

D'CATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; Phone: East 7040.

Spiritual Science Church, 16th & Cleveland Ave.; Pastor Goldie Rayburn, 4928 Converse Ave., East St. Louis, Illinois.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Mruard, 623 N. 86th (Phone Express 3075); Sec'y, Edna Heck, 656 79th.

FREEPORT—1st Sp'list Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres. Frank Sleggett; Sec'y, Mrs. F. Van Vleck.

LEROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

JOLIET—1st Sp'list Ch., Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Emeline B. Davis.

WESTMONT

<p>MISSOURI</p> <p>Kansas City, Missouri</p> <p>1st Sp'list Ch., "Little Chapel on Broadway," 3841 Broadway, Sun., & Wed., 8 P. M.; M. D. Russell, C. M. Ball.</p> <p>9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.</p> <p>xxx</p> <p>St. Louis, Missouri</p> <p>Soul Science Sp'list Ch., Sheraton Hotel, Pine Room, Lindell Blvd. & Spring St.; Sun. 7:45 P. M.; lona Brandt.</p> <p>Corinth National Spiritual Ch., 3921 North 19th St.; Fri. & Sun. 8 P. M.; Rev. Nellie Carter; Phone: Chestnut 6291.</p> <p>Psychic Center, 3013 Washington Blvd.; Thurs. & Sun. 8 P. M.; Ida F. Eggers.</p> <p>Society of Spiritual Fellowship, 3011a N. Market St.; wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.</p> <p>St. Ann's Spiritualist Episcopal Church; 5862 Delmar; Sun. & Tues. 8 P. M.; Fri. day 2 P. M.; Rev. Bernice F. Bennett, pastor, 1624 Belt Ave., St. Louis (12).</p> <p>Ch. of Spiritual Science, 3804 Wyoming St., E. R. Fokett & Rose Mary Reisinger; School of Spiritual Science & Philosophy, Elizabeth Swanks, 4855 S. legiAve.</p> <p>Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St., Tues. & Sun. 3 & 8 P. M. Josephine Erhart.</p> <p>Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave., Robert C. Kroll, Conductor.</p> <p>Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, Delmar and Euclid Sts., Sun. 2 P. M.; Rev. Emma Bell Roney, Dr. Charles Rohlfing.</p> <p>xxx</p> <p>NEVADA</p> <p>xxx</p> <p>Las Vegas, Nevada</p> <p>First Spiritualist Church of Nevada, 203 North Ninth St., William W. Leavers, Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.</p> <p>Psychic Center, 106 Gass Street, Ella R. Heap.</p> <p>xxx</p> <p>NEW HAMPSHIRE</p> <p>xxx</p> <p>Manchester, New Hampshire</p> <p>MANCHESTER — Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.</p> <p>xxx</p> <p>PORTSMOUTH — 1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.</p> <p>xxx</p> <p>NEW JERSEY</p> <p>xxx</p> <p>Candlen, New Jersey</p> <p>4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.</p> <p>2nd Sp'list Ch. (N.S.A.), Legion Room, Walt Whitman Hotel, B'way & Cooper St., Sun. 7:45 P. M.; Catherine Broome.</p> <p>xxx</p> <p>CLIFTON — Church of Spiritual Advice, 17 Yereance Ave.; Martha Heimann.</p> <p>xxx</p> <p>EAST ORANGE — Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.</p> <p>xxx</p> <p>ELIZABETH — 1st Sp'list Ch., 31 Rahway Ave.; Sun., Tues. & Thurs. 8 P. M.; Allen Lynd.</p> <p>xxx</p> <p>JERSEY CITY — Grace Divine Spiritual Ch., 191 Griffith St. (near Summit); Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.</p> <p>xxx</p> <p>LONG BRANCH — Trinity Ch. of Spiritual Science, 111 Wash. St.; Mary Reva Wood.</p> <p>xxx</p> <p>NEPTUNE CITY — Star Spiritual Church, 131 Sylvania Ave., Lowena Fine.</p> <p>xxx</p> <p>Newark, New Jersey</p> <p>Ch. of Spiritual Peace, Love & Faith, 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.</p> <p>Ch. of Spiritual Promotion and Harmony, 532 Springfield Ave., Kate Hazelwood.</p> <p>xxx</p> <p>Paterson, New Jersey</p> <p>First Spiritual Church, 142 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.</p> <p>West Broadway (2nd) Spiritualist Church, 176 Broadway, Elizabeth Spittler.</p> <p>Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon. Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Morse.</p> <p>xxx</p> <p>RIVERTON — Church of Universal Science, 412 Main St.; Emma Manch.</p> <p>xxx</p> <p>Trenton, New Jersey</p> <p>1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.</p> <p>Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).</p> <p>xxx</p> <p>UNION CITY — Spiritual Ch. of Divine Guidance, 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.</p> <p>xxx</p> <p>WEST ENGLEWOOD — 11th Mt. Pitcairn Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. 2 P. M.; Louise Gallo.</p> <p>xxx</p> <p>NEW YORK STATE</p> <p>xxx</p> <p>Albany, New York</p> <p>1st Spiritualist Ch., Hotel DeWitt Clinton — Sun. 8 P. M. Alice M. Hughes; Wed. & Thurs. Eve. at 119 State St.</p> <p>Progressive Spiritualist Temple, Room 18, 91 North Pearl St.; Sun. & Wed. 8 P. M.; Maud Jacobson; George Guilmetz.</p> <p>xxx</p> <p>Binghamton, New York</p> <p>1st Sp'list Ch. (I.G.A.S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.</p> <p>xxx</p> <p>Brooklyn, N. Y.</p> <p>1st Ch., 967 Broadway (near Broadway) Sun., & Wed. 8 P. M.; 2 & 6 P. M.; M. James Hedenberg.</p> <p>Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevins St.) Sun., Tues., Thurs. & Fri. 7 P. M.; Mon. & Wed. 1 P. M.; Jeanette De Hunt.</p> <p>1st Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs. 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.</p> <p>St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.</p> <p>St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kuhne.</p> <p>W. D. Grossinger Memorial Spiritualist Ch., 41 Pilling St.; Sun., Tues. & Wed. 8 P. M.; Sun. & Fri. 2 P. M.; Mrs. K. Grossinger.</p> <p>The Divine Spiritual Ch. of The Redeemer, Inc., 1094 Greene Ave. (bet. Broadway & Bushwick Ave.); Tues. & Sun. 8 P. M.; Dev. Class Fri. 8 P. M.; Henry Schumann, Phone, GLenore 2-2393.</p> <p>CERRETTON BEACH — Spiritual Ch. of St. Mary, 7 Cyrus Ave. (B.M.T. Brighton Beach Line to Ave. U. Gen. Bus to Cyrus Ave.) Sun., Tues., Wed. & Fri. 7:45 P. M.; Sun. 2:30 P. M.; J. Ivor Diford (Phone DEwey 2-0747).</p> <p>xxx</p> <p>Buffalo, New York</p> <p>Temple of Divine Science Sp'list, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson, Cara Alexander.</p> <p>Sunflower Spiritual Science Ch., 39 Manhattan St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hansen, Humbolt 8835.</p> <p>Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.); M. Burgan, (Phone: CLevealand 7368).</p> <p>Brooklyn Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P.M.</p> <p>Cold Springs Spiritualist Church, 1043 Jefferson Ave.; Sunday 8 P. M.; (Medium's Day—Third Sunday) Mildred Mason.</p> <p>John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Medium's Day—4th Sun.) Edith Sandy, 62 College St.</p> <p>Light Spiritualist Church, Delta Temple, 692 East Utica St.; Medium's Day Third Sunday; Sun. 8 P. M.; Rev. Nettie Roehl.</p> <p>First Spiritual Science Ch., 557 Tonawanda St., (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements solicited; Riverside 3769.</p> <p>Spiritualist Church of Life, (N.S.A.) Trinity Temple, 34 Elam St., take No. 8 car to Greenfield Ave.; Sun. 8 P. M. All bullet reading Wed. 8:30 P. M.; Rev. T. John Kelly.</p> <p>Spiritualist Church of Truth, 125 West Ave., Message circles Tues. & Fri. 8 P. M. Development class Thurs. 8 P. M.; Voice seance Wed. 8 P. M.; Rev. Ann Keiser Schiffko; Phone: CI-2870.</p> <p>xxx</p> <p>EAST AURORA — 1st Spiritualist Temple, 29 Temple St.; Ethel Squier.</p> <p>xxx</p> <p>Elmira, New York</p> <p>Universalist Spiritualist Church, 225½ Franklin St., Pauline Hamm.</p> <p>First Spiritualist Ch., 463 E. Church St., I.O.O.F. Temple; Eva Bostwick.</p> <p>xxx</p> <p>FAYETTEVILLE — Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.</p> <p>xxx</p> <p>FREEVILLE — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.</p> <p>xxx</p> <p>FULTON — 1st Sp'list Ch., 55 S. First St., Mrs. John Belanger, Sec'y, 105 Walrad St.</p> <p>xxx</p> <p>AMESTOWN — Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; Mediums day—last Sun.) Carrie Yarter.</p> <p>xxx</p> <p>Long Island, N. Y.</p> <p>SOUTH OZONE PARK — Helen Memorial Sp'list Ch., 143-16 Sutner Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.</p> <p>JAMAICA — Ch. of Eternal Light, 9050-170th St. (between Jamaica Ave. & 90th Ave.) Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.</p> <p>RICHMOND HILL SOUTH — Ch. of Spiritual Guidance, 111-41-120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes. Phone: Virginia 3-5979.</p> <p>RICHMOND HILL — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.</p> <p>WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.</p> <p>LOCKPORT — Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.</p> <p>xxx</p> <p>New York City, N. Y.</p> <p>Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P.M.; Wed. 2:15 P.M.; Olive Kruger, Fri. 7 P. M.</p> <p>Beacon Light Spiritualist Ch., 169 W. 96th St., Apt. 8, Tues. & Thurs. 2:30 & 8 P. M.; Sun., 8 P. M. Hermine Leger.</p> <p>Ch. of Believers in God, Green Room, Hotel MacAipin, Broadway at 84th St., Sun., 10:30 A. M.; Founder, Johannes Greber.</p> <p>Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.</p> <p>New York Psychology Forum, Room 608, Steinway Hall, 113 West 57th St., Every Tuesday, 8:15 P. M.; Ann Koernig, Director, 64 West 9th St.</p> <p>Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri. 2 P. M.; Wm. Chas. Owens.</p> <p>W. T. Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M. Classes, Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.</p> <p>(Continued Top Next Col.)</p>	<p>St. John's Sp'list Ch. of Light, 357 W. 118th St., Apt. 3; Sun. & Wed. & Fri., 8:30 P. M.; Emay & John Garvin.</p> <p>First Spiritual Science Ch. of Brooklyn, Studio 650, Carnegie Hall, 154 W. 57th St., Wed. & Fri. 7 P. M.; Frances H. Parker.</p> <p>1st Ch. of Spiritual Inspiration, 248 West 73rd St., Mon., Wed. & Fri. 8 P. M.; Tues. & Thurs. 2 P. M.; Hazel Watson</p> <p>Church of Spiritual Revelation, 27 West 130th St.; Sun. 11:30 A. M. Divine Worship and Healing; Sun. & Wed. 8:30 P.M. Spirit Greetings; Samuel S. Heyliger; D. W. Russell, Sec'y; Phone: Edgecomb 6-8386.</p> <p>Chapel of The Eternal Star, near 8th Ave., Apt. 3-A, 3rd Floor, 300 W. 54th St.; Sun. Wed. & Sat. 7 P. M.; Roe Erickson, Phone CO-5-6143.</p> <p>Victor Seabury Memorial Spiritualist Church of Truth, Studio 546-1947 Broadway (Loew's Lincoln Sq. Bldg. between 65th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury. Phone: TRaifalgar 78429.</p> <p>Occult Science Society, Inc., meetings held second and fourth Tuesday of each month in Studio 601, Steinway Hall, 113 West 57th St., N.Y.C.; President, Wilfred S. Spear, P. O. Box 386, Yonkers (1), N. Y.</p> <p>United Sp'lists' Ch., 41 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.; (No Messages Sun.) Edward Lester Thorne.</p> <p>The 1st Ch. of Spiritual Vision, 100 W. 61st St.; Sun. 11 A. M.; Tues., Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Call, pastor. (Phone, Plaza 7-1799).</p> <p>Ch. of Science & Philosophy, 221 W. 105th St., Apt. 1 W.; Tues. 2 P. M.; Wed., Fri. & Sun. 8 P. M.; Anna C. Gaze.</p> <p>xxx</p> <p>NIAGARA FALLS — White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg., 639 Main St.; Rosebud Vogel.</p> <p>xxx</p> <p>Rochester, N. Y.</p> <p>Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.</p> <p>Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.</p> <p>Anderson Park Sp'list Mission, 98 N. Union St.; Pearl Tygett.</p> <p>Open Door Spiritualist Church, 1101 East Main St., Sunday 7:45 P. M.; Pastor & Sec'y, Estella A. Case, 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.</p> <p>Monroe Spiritualist Ch. (I.G.A.S.) 14½ Monroe Ave., Sun. 7:45 P. M.; Louis C. Brown, Ralph Canney.</p> <p>xxx</p> <p>SCHENECTADY — Progressive Spiritualist Church, 6 Myndecose St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Weir.</p> <p>xxx</p> <p>Syracuse, N. Y.</p> <p>1st Sp'list Ch., 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P. M.). Wava LeDue; Ida Robinson.</p> <p>Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.</p> <p>Eternal Light Sp'list Ch., Y.W.C.A., Room 3; Mary Harmon; Hazel Allen.</p> <p>xxx</p> <p>UTICA — Christian Sp'list Ch., 506 Seneca St., (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.</p> <p>xxx</p> <p>OHIO</p> <p>xxx</p> <p>Akron, Ohio</p> <p>Christian Spiritual Temple, 100 South Broadway. Lydia Hosler.</p> <p>Friendly Spiritualist Church, 31 South Howard Street; Hulda Stewart.</p> <p>St. Paul's Spiritualist Church, 88½ East Mill St.; Revena Roshon.</p> <p>xxx</p> <p>CANTON — 1st Sp'list Episcopal Ch., 6th & Market S.W.; Sun. 7:45 P. M.; Eastly V. Fuller, 912 2nd St.</p> <p>xxx</p> <p>Cincinnati, Ohio</p> <p>Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.</p> <p>Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.</p> <p>Hall of Learning, 4273 Colrain Ave. (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Tuschard.</p> <p>xxx</p> <p>Cleveland, Ohio</p> <p>Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.</p> <p>Inspired Spiritual Church of God, 1899 West 25th Street; Sun., Mon., Wed. & Fri. 7:30 P. M.; Rev. G. M. Hayes, Pastor; Rev. Maude Caputo, Ass't Pastor.</p> <p>Spiritual Science Ch., 1957 E. 59th St.; Rene Hunt.</p> <p>LAKEWOOD — Universal Ch. of Truth, 1417 St. Charles Ave., cor. Detroit Ave.; Bertha H. Cunningham, 7500 Euclid Ave.; (Phone, Endicott 1250).</p> <p>xxx</p> <p>Columbus, Ohio</p> <p>Congregational Sp'list Ass'n, 187 S. Sixth St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.</p> <p>Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. & P. M.; Tues. 7:30 P. M.; Curtis B. Morris.</p> <p>Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.; Ralph A. Whitney.</p> <p>First Spiritualist Church, 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month. 2:30 & 7:30 P. M.); Edgar J. Smeritz, 763 Dryden Road.</p> <p>1st Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Rose, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, President, 714 East 4th Ave., Columbus, Ohio.</p>	<p>Dayton, Ohio</p> <p>Sunshine Sp'list Ch., Hollencamp Bldg.; 15½ St. Johnson St.; Sun. 3 & 7:30 P. M.; Pastor, P. L. McGowan, 120 Hawkes Ave., Columbus; Church mother, E. M. Fields, 1414 5th St., Dayton.</p> <p>Central Sp'list Ch., Haynes & Hobart St.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Kover; Laura Holmway.</p> <p>xxx</p> <p>LAST LIVERPOOL — 1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.</p> <p>xxx</p> <p>GREENVILLE — Christian Spiritualist Ch., 510 Front St.; Walter F. Heller.</p> <p>xxx</p> <p>KENT — 1st Sp'list Ch., 132 S. Water St.; Sun. 7:45 P. M.; Alice L. Townner; Charles A. Townner.</p> <p>xxx</p> <p>MARION — Christian Sp'list Ch., Christian Bldg., 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacques Savage.</p> <p>xxx</p> <p>SANDUSKY — Sp'list Temple, 156 Columbus Ave., D.A.R. Hall; Thurs. & Sun., 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook, 317 McDonough St.</p> <p>xxx</p> <p>Toledo, Ohio</p> <p>Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Cridler.</p> <p>1st Spiritualist Episcopal Ch., 630 West-ern-at Field, Sun. 7:45 P. M.; Walter Noziger, Pres.; Fred L. Felix.</p> <p>Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.</p> <p>Toledo Nat'l Sp'list Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.</p> <p>Poace Trinity Sp'list Ch., 368 Sumner St.; 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.</p> <p>xxx</p> <p>WARREN — Christ Universal Sp'list Ch., 123 High St.; Sun. & Thurs. 7:45 P. M.; Elmer John.</p> <p>xxx</p> <p>Youngstown, Ohio</p> <p>1st Spiritualist Temple, 323 W. LeClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felger; Mae Morrison.</p> <p>Ingersoll Memorial Spiritualist Church, 19 West Federal St., Room No. 9; Thurs. 1:30 & 7:45 P. M.; Sunday 7:45 P. M.; Rosa Hoyle, 137 North Fruit St., Youngstown.</p> <p>xxx</p> <p>OKLAHOMA</p> <p>xxx</p> <p>Oklahoma City, Oklahoma</p> <p>Central Spiritualist Church, 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hamblen, Assistant.</p> <p>Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQueen.</p> <p>Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sunday and Wednesday 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand, 2317 South Harvey; Phone: 62-3488.</p> <p>xxx</p> <p>Tulsa, Oklahoma</p> <p>Second Spiritualist Church, 919 South Cheyenne St.; John H. Cuddy.</p> <p>Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.</p> <p>Redeeming Christian Spiritualist Ch., 606 E. Independence Pl.; Tues., Fri. & Sun. 8 P. M.; Rev. Anna Anderson, Pastor.</p> <p>xxx</p> <p>OREGON</p> <p>xxx</p> <p>OREGON CITY — First Spiritual Religious Association of New Era (Canby); 1st & 3rd Sunday 2 P. M.; President, Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City.</p> <p>xxx</p> <p>Portland, Oregon</p> <p>Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.</p> <p>1st Spiritualist Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing—7:30 P. M. service; President, Wm. Vegeloff; Sec'y, Evelyn B. Bennett, 2106 N. E. 17th Ave.</p> <p>Spiritual & Psychic Research Ass'n, 5637 N.E. 14th Ave., Sun. 7:30 P. M.; Rev. Luella McLaVally, Pastor; Sec'y, Rev. Mae B. Rev. 2522 N. W. Northrup St., Portland (10).</p> <p>xxx</p> <p>SALEM — 1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.</p> <p>xxx</p> <p>PENNSYLVANIA</p> <p>xxx</p> <p>ALLENTOWN — First Spiritualist Church, 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.</p> <p>xxx</p> <p>BETHLEHEM — Christian Spiritual Ch., 18 W. Garrison St.; Mary Ann Reph.</p> <p>xxx</p> <p>CHARLEROI — Diaz Sp'list Temple, 933 McKean Ave.; C. P. Diaz, 417 Wash. Ave.</p> <p>xxx</p> <p>HOMESTEAD — Spiritual Foundation, K. of P. Hall, 239 E. 7th Ave.; Sun. 8 P. M.; Ida Bell Wagner (Phone HA. 2860).</p> <p>xxx</p> <p>McKEESPORT — 1st Sp'list Ch., 809 Locust St., Sun. 7:45 P. M.; Wed. 2 P. M.; 4th Thurs. Social; Sara K. Openshaw, Sec'y; Sara Ackard, President.</p> <p>xxx</p> <p>NEW CASTLE — Spiritualist Ch. of Truth, McGowan Hall, E. Wash. St., Wed. & Fri. 8 P. M.; Agnes E. Guthrie, Sec'te Atkinson, Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.</p> <p>xxx</p> <p>Philadelphia, Penna.</p> <p>Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.</p> <p>First Association of Spiritualists, N.E. corner of Master & Carlyle Sts. (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shale, Pastor; Elizabeth H. Phillips, Sec'y, 3252 Longshore Ave., Phila. (24), Penna.</p> <p>Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.</p>	<p>Pittsburgh, Pennsylvania</p> <p>Spiritualist Church of Revelation, 114 Federal St., Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fiddell; Phone: FAirfax 0766.</p> <p>1st Ch. of Spiritualists (N.S.A.), 256 Bouquet St., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 51815 Rural. Phone: MO 2327.</p> <p>xxx</p> <p>READING — 1st Sp'list Ch., Berkshire Hotel, 1047 Penn St.; M. M. Stuart, 1142 Franklin St.</p> <p>xxx</p> <p>WESTFIELD — Spiritual Guidance Center; Harry E. King.</p> <p>xxx</p> <p>WILKES BARRE — 2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.</p> <p>xxx</p> <p>WILLIAMSPORT — Progressive Temple of Spiritual Science, 2715 Grand St., Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillan.</p> <p>xxx</p> <p>RHODE ISLAND</p> <p>xxx</p> <p>Providence, Rhode Island</p> <p>Haven Sp'list Ch., 143 Washington St.; Rialto Hall; Sun. 11 A. M. (Healing service); Sun. 2:30 & 7 P. M. (Lecture & Messages); I. F. Haven, 28 Haskins St.</p> <p>W. T. Stead Spiritualist Ch., 32 Haskins St., Sun. 2:30, 4:30 and 7 P. M.; Thurs. 7:30 P. M.; Sec'y, Mrs. Edith Crosby, 35 Central St.</p> <p>xxx</p> <p>TEXAS</p> <p>xxx</p> <p>BEAUMONT — Golden Rule Spiritual Church, 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie-Davis.</p> <p>xxx</p> <p>DALLAS — Unity Spiritual Science Ch., Church Bldg., 4501 Cole Ave.; Ch. of Prophecy and Spiritual Healing; Sun. 11 A. M.; 3 P. M. & 8 P. M.; G. Nelson Williams; Minister, C. E. Wilson; Members of E.S.C. Visiting workers welcome.</p> <p>xxx</p> <p>EL PASO — Open Door Spiritual Christian Ch., 2531 E. Yandell Blvd.; Sun. 10:45 A. M.; Sun. & Wed. 7:45 P. M.; Bula F. Hailey.</p> <p>xxx</p> <p>FORT WORTH — 1st Sp'list Ch. of Fort Worth, 311½ Main St.; Dr. Charles Sharp.</p> <p>xxx</p> <p>HOUSTON — 1st Spiritualist Church, 611 Calhoun St., Myrtle London Rigers.</p> <p>xxx</p> <p>San Antonio, Texas</p> <p>First Spiritual Christian Church, 503 Trenton Ave.; V. R. Cummins.</p> <p>Bethlehem Spiritual Christian Church, 1014 South Press St.; C. L. Yates.</p> <p>xxx</p> <p>VIRGINIA</p> <p>xxx</p> <p>NORFOLK — Memorial Spiritualist Church, 305-307 West 37th St., C. Harrison Engle.</p> <p>xxx</p> <p>PORTSMOUTH — Light of Truth Ch. of Divine Healing, 20th and Omoobundry, Sun. Eve.; Fred Jordan, President I.G.A.S.</p> <p>xxx</p> <p>WASHINGTON</p> <p>xxx</p> <p>BELLINGHAM — 1st Sp'list Ch., 2609 Kulshan St.; Fern Balfus; Della Carlson.</p> <p>xxx</p> <p>Seattle, Washington</p> <p>Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.</p> <p>National Federation of Spiritual Science Ch. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.</p> <p>Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosencrans, Leo F. Elmire.</p> <p>xxx</p> <p>SPOKANE — Nat'l Sp'list Ch., "Star of The East"; Julian A. Fox, 807 N. Ash St.</p> <p>xxx</p> <p>Tacoma, Washington</p> <p>Nat'l Spiritualist Ch., I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Helen C. Ford.</p> <p>Spiritualist Memorial Ch., 606 South 9th St.; Margaret Baker, Ruth Truman.</p>	<p>WEST VIRGINIA</p> <p>xxx</p> <p>CHARLESTON — First Spiritualist Church of 1202 Elmwood Ave., Beulah Brison.</p> <p>xxx</p> <p>HUNTINGTON — Spiritualist Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.</p> <p>xxx</p> <p>WHEELING — Way Memorial Temple — Sp'list, Broadway & Maryland (Island); Sun. 7:30 P. M.; Lyceum Sun. 10 A. M.; Sarah Parker Thompson.</p> <p>xxx</p> <p>WISCONSIN</p> <p>xxx</p> <p>BIRNAMWOOD — Sp'itual Science Mission, Open House; Healing Services; Thurs. 2 to 4 P. M.; Lila L. Schultz.</p> <p>xxx</p> <p>GREEN BAY — 1st Sp'list Ch., Cherry & Madison St.; Sun. 7:30 P. M.; Rose De Warzeger.</p> <p>xxx</p> <p>Madison, Wisconsin</p> <p>First Spiritualist Church, 118 Monona Ave.; Edith Fleeton, Sec'y.</p> <p>1st Spiritual Science Ch., 308 W. Mitdin St., I.O.O.F. Hall; Amelia I. J. Pope, President, Leader, Healing practitioner (Phone 6395).</p> <p>xxx</p> <p>Milwaukee, Wisconsin</p> <p>1st Psychic Science Ch., 671 N. Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun., 10 A. M.; Joseph Sax.</p> <p>Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.</p> <p>South Side Sp'list Ch., 1239 South 15th St., Rev. Betty Crews Brown, Minister.</p> <p>First Christ Unity Spiritual Science Ch., 2603 W. Atkins Ave., Sun. 8 P. M.; Wed. 2 & 8 P. M.; Rev. Ella Krahn and Rev. Walter Krahn.</p> <p>Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler, 1416 N. 14th St.</p> <p>First Sp'list Ch., 734 N. 26th St.; Sun. 10:30 A. M.; F. Lorenz Lamping.</p> <p>Haven of Divinity Chapel, Inc.; Republican Hotel, 907 North 3rd St., Sun. 8 P. M.; Rev. Irene H. Pike; Rev. Marcella J. Wollersheim, 2156 North 40th St.; Telephone: HOplans 2-9132; Member of the F.S.C.</p> <p>Mental Science Spiritual Temple, 1431 W. Greenfield Ave.; Agnes Wolf.</p> <p>1st Christ Unity Spiritual Science Ch., 2603 W. Atkinson Ave.; Sun. 8 P. M.; Wed. 2 & 8 P. M.; Ella Krahn & Walter Krahn.</p> <p>xxx</p> <p>CANADA</p> <p>xxx</p> <p>Brantford, Ontario, Canada</p> <p>Spiritual Temple, 112 Darling St.; Sun. 6 & 7 P. M.; Florence Johnson.</p> <p>Hope Spiritual Ch.; 25 George St., 1st Floor, U.A.W. Hall; Sun. 3 & 7 P. M.; C. Laws; H. Meynell; Leslie Leivers, 25 Huff Ave.</p> <p>xxx</p> <p>CALGARY (ALBERTA) — First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.</p> <p>xxx</p> <p>HAMILTON (ONTARIO) — Church of Spiritual Brotherhood, Winter Gardens, Ottawa St., North; J. Martin.</p> <p>xxx</p> <p>Toronto, Canada</p> <p>Britten Memorial Spiritual Ch., 847 Dovercourt Road; Sun. 7 P. M.; Tues., Thurs. & Sat. 8 P. M.; Mae E. Potts.</p> <p>Ch. of Spiritual Upliftment, 3003 Dundas St., W.; Sun. 7 P. M.; Tues. Class, 8 P. M.; Bessie McGinley MacLennan.</p> <p>Ch. of Spiritual Faith, 281 Jones Ave.; Sun. 2:30 & 7:30 P. M.; Jean Windle.</p> <p>xxx</p> <p>VANCOUVER, B. C. — Divine Science Fellowship, 1021 W. Hastings St., Moose Aud'n; Sun. 7:30 P.M.; Ethel M. Basham.</p> <p>xxx</p> <p>VICTORIA, B. C. — Open Door Sp'list Ch., 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs., 8 P. M.; W. L. Holder; F. W. Hutchinson.</p> <p>xxx</p> <p>WINNIPEG — Inspirational Ch. of Truth, Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.</p>
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Powerful Manifestations

The Mediumship of
Rev. Margaret Bright-Carver

**MATERIALIZATION
and
DIRECT-VOICE**

By
Belle Turner Daiches
815 Sheridan Rd., Chicago (13) Illinois

Rev. Margaret Bright, now Rev. Carver, a medium new to me but known throughout the land and especially at Camp Silver Belle, Ephrata, Penna. where she served as guest medium, was a visitor in Chicago by invitation from the First Spiritualist Episcopal Church.

At her first seance, all present recognized the extraordinary psychic power that prevailed. Credit, too, for the successful seances can be attributed to the harmonious group as well as to Rev. William H. Jackson, her cabinet tender.

Nothing, of course, could have been produced without the aid and guidance of spirit, including Rev. Bright's particular band. Her own daughter, Margaret, as guide, manifested in a vigorous manner. She not only made her appearance at the beginning of the circle as she discoursed with the group at some length but also she came forward in the room, swinging the curtains with outstretched arms, or drawing them out with her as she advanced.

Characteristic Messages

Sitting next to the cabinet with the free flow of the curtains, I felt a cool air (almost as if chilled by conditioner) and the room, too warm at first, became pleasantly cool as the curtains swung open and shut.

The introduction to the seance over, Margaret the spirit guide, retired to the cabinet and called each in turn by name as the sitters came forward to greet their own. Sometimes a whispered conversation attested to the intimacy of the message; other times, banter and frivolity produced sound as the spirit voices garnered their strength. Beautiful harmonizing by spirits, with the group singing, was also characteristic.

The variety of the manifesting spirits included relatives, friends, children, teachers, guides, healers, Indians and doctors. Brilliant jewels shone on many spirit robes. In the case of children, diminutive figures would advance, sometimes quite freely or at other times attached to the curtain.

All forms possessed a solidity that might readily be mistaken for figures in the flesh. However, their constant motion, their free flowing covering which a human form could not achieve, indicated the ectoplasmic quality of the manifestation. Sitting so close to the cabinet, often a wide sleeve or a side drape swept over my foot or knee.

Dignity of Spirits

With a group of 35 present, and a half dozen manifesting for each sitter, the names, characteristics, identifications, and other evidentials came forth unmistakably recognizable. But for two exceptions, all were total strangers to the medium. The ectoplasm flowed and draped over the sitters, and at the cabinet too, when the spirit raised an arm to touch or reach around a relative. One of the spirits, a Catholic sister, had a cape formed over her robe that gracefully reached half way down her back.

Flowers had been placed in

vases at either side of the cabinet. When my son Herbert manifested, he presented me with a flower, obtained, he said, from the bouquet. Another flower was presented to a sitter because it was her birthday. Messages and evidentials were re-

Rev. Margaret Bright - Carver, 812 Montego St., Norfolk, Virginia; Ass't Pastor of The Light of Truth Church of Divine Healing, 20th and Omohundro Sts., Norfolk.



vealed in intimate and prolonged conversation, whispered when required, or audibly spoken.

The spirits who manifested vied with each other to display their spiritual robes. All of voluminous quantity, represented and displayed folds of ectoplasm in artistic pattern. Several were crossed in the bias over the shoulders and back that might be the envy of any dress designer. In fact, a talented dressmaker and draper present commented to everyone's merriment on so much yardage, a scarce commodity in our day.

The dignity and deportment of Margaret, the guide, indicated her earnest desire to serve each to the best of her ability. Her presence throughout the seance, whether back of the curtain, or in the center of the room where she held a conversation at length, was evidence of unique power. This same satisfying quality also prevailed in the sermon and message work at the Sunday night worship service.

Cabinet Examined

Rev. Margaret Bright is a highly gifted medium who aims to serve everyone. That she fulfills this urge is evidenced by the number of oldtime friends who knew her during her residence in the city a number of years ago. She is related to Rev. Bessie Woodworth and Rev. Charlotte Birkner by marriage. In addition to her mediumship she is a jovial, witty, cultivated and talented person.

Another seance held on class night was distinctive in its demonstration. Before the circle got under way, two class members selected by Dr. Best, Rev. Jack-

son's spirit teacher (because of their particular development and capacity for materialization) were called to the cabinet in turn. The medium was already entranced. These two students were asked to enter the cabinet. An extra chair had been placed within.

Personal Reactions

They were instructed by Rev. Bright's guide to seat themselves upon it. The curtains were lowered and each privileged to observe how the white ectoplasm was withdrawn from the solar plexus of the entranced medium and how it increased until it covered her. Each described their personal reaction to this demonstration as a sort of pulling and drawing upon their bodies. The increase of the ectoplasm was quite visible they said, even until it completely covered the medium from head to toe.

Then the class, as a whole, witnessed the demonstration as the curtains were held aside. All could see the formation personally. The meeting was devoted to a unique explanation of ectoplasm and its formation which was enhanced by the visible demonstration.

I was greatly pleased to avail myself of the opportunity of a private sitting with Rev. Bright. Clairvoyantly given, the evidentials were marked. Names, messages, identifications came through plentifully and fulfilled my expectation of a satisfactory reading.

Ectoplasm Seen

Still another seance, unusually instructive was offered through Rev. Bright's mediumship. A small group—fifteen in number—none of them novices at materialization, were privileged to witness demonstrations and explanations rarely obtained in a seance.

We were surprised to find an extra chair in the cabinet. Two members of the circle were designated through the teachers to participate. They were called to the curtain and told to draw it aside on each end. The medium was observed, asleep, in her chair. Through her doctor the

THE VALUE OF PSYCHIC PHENOMENA

BY
Hereward Carrington

We live in a sceptical, materialistic age. The scientific man, particularly, wants evidence. Before believing in a future life he wants evidence of that too, and he says in effect, "Provide me the evidence and I will believe!"

Now, it must be admitted that, aside from these ridiculed and despised psychic and spiritual phenomena, there is no evidence. For centuries theologians and philosophers have labored to show that some form of future life exists, and the net result of their endeavors has been (scientifically) nil. . . . The practical mind of today wants evidence in support of any belief it may hold, and, lacking that evidence, refuses to accept it.

The only concrete evidence which can conceivably be forthcoming is the proof of personal identity continuing to exist post mortem—the proof that individual human consciousness can and does continue to persist in the absence of a material brain.

It is precisely this evidence which psychic and spiritual phenomena seemingly furnish, and, so far as we can judge, it can be obtained in no other manner.

group was advised to notice how the ectoplasm developed from her solar plexus until it was plainly visible. Later it was withdrawn and observed within the medium until no white was evident upon the black robe in which the medium was clothed.

Healing Service

Later, as the curtains were parted again, the guide—daughter and namesake, stood visibly beside her in full form. As the seance got under way the spirit stepped from the cabinet. She appeared solidly built. The seance progressed and as each was called to the cabinet in turn, half a dozen or more spirits manifested, each characteristically individualized. There was singing, in one instance in German, to a group who joined in the familiar song.

A healing service was rendered by a teacher to one who had mentally desired it. The motions used were similar to those employed at spiritual healing. The full ectoplasmic robes of all spirits were extraordinarily white and made for visibility. Meaningful messages reached those needing guidance and special consolation. Affectionately endearing exchange was comforting. At benediction, a Catholic sister knelt and asked for peace for all.

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WORLD SPIRITUALISM World's End

In this relatively young movement, it is found that its one mighty core-doctrine of demonstrated survival has traveled to the widely separated regions of the globe, and is now supported by those of divergent religious backgrounds.

This Has NOT Been Accomplished
By Power Prestige.

By

J. Bertran Gerling

Science, pure science, has attained world selfhood: its true exponents labor for all; its benefits are for humanity-at-large. Art, particularly in music, literature, and color and line, has long since overflowed the barriers of nations to uplift the heart and intellect of man in harmonious accord. Socially, modern transportation, radio, and the cinema have made peoples of once distant places of the earth neighbors. Following a second devastation of mighty conflict, leaders among men again seek to build political and economic co-operation throughout the world.

So it is that in nearly all phases of life save religion, humanity has made definite and worthwhile strides towards solidarity through unification. But here, in the religions of men, which is the basic fibre of human culture as manifest in "the things of the soul," the pattern is one of chaos and discord, woven all too clearly upon the loom of intolerance. Yet, even in this sphere of life, there are the beginnings.

Growth of Modern Spiritualism

History records the efforts of some religious groups to spread the faith through the power of the sword and the agencies of fear, and others through missionary activities substantiated by political and economic pressures. But down through the centuries little effort has been made to propagate any one religion through service and understanding—until the advent of Modern Spiritualism!

In this relatively young movement it is found that its one mighty core doctrine of demonstrated survival has traveled to the widely separated regions of the globe, and is now supported by those of divergent religious backgrounds. This it has accomplished not by power prestige, which it has neither sought nor attained, but through the strength of its spiritual truth which is fundamental to religion itself.

It is true that Modern Spiritual-

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Bright Future

By

Richard Zenor

For centuries, prophets of one kind or another have predicted the end of the world. Now at last there are many of us who feel sure the end of the world is at hand, the end of the world as we have known it.

The signs of the end of the old world are every day more apparent, but while scientists and politicians shower us with a frenzy of warnings that man may completely end his material world forever by bombing himself into oblivion, the Master Teachers of the indestructible spiritual worlds tell us that no such unnatural calamity will be allowed to occur.

Instead, they promise a glorious "Golden Age" of material progress and spiritual advancement. Such is the bright future which the Teachers paint. But there is a darker side, and that aspect is the reason why those who are celebrating the first one hundred years of Modern Spiritualism must be prepared for a leading place in the world of transition.

They must be prepared by their understanding of the continuity and divinely ordered importance of individualized life, not only to protect themselves materially and spiritually from the impact of the turbulence around them, but they must also be ready to help and inspire others whose understanding and perception of the ultimately bright future do not enable them to adjust easily to the great changes.

Signs of The Dawn

We are now going through a period which the Teachers call the "black wave", when evil (confusion, misunderstanding, and disruptive clashes) seems to have the upper hand. It is a time of great disasters, man-made and nature-made, earthquakes, fires, floods, famine, pestilence, tidal waves, explosions, wrecks, volcanic activity, the sinking and rising of land—all painfully symbolic of the convulsions of the changing earth.

When can we expect to see signs of the Dawn? According to those Wise

Direct Your Thought Power

By FRANCIS SANDWITH

whose articles on Mysticism are an inspiration to many readers.

Since spiritual progress depends on "right thinking," just how does one set about it? Of course modern psychology gives invaluable help. But there are times when reference to psychological prin-

humanity, in positions high and low, and this coloring increases in every land as the light of civilization grows brighter.

Of greater and more definite import is that the signs indicative of the coming of WORLD SPIRITUALISM are evidenced within the corporeal structure of the Movement itself. Take heed to what is going on, as it were, in the present development of the international organization of Modern Spiritualism.

In 1911 the International Federation Spirite Internationale Council of Spiritualists was organized at Geneva, but due to World War I the enterprise was short lived.

Following the cessation of beligerences, a new attempt for an international organization of

(Continued on Page 12, Col. 1)

Superb Trance Medium



Psychic Observer

Rev. Richard Zenor, pastor of the Agasha Temple of Wisdom, a spiritualist church located at 353 Northwestern Ave., Los Angeles, California.

Beings who observe the cycles of world unfoldment as we observe the tides of the sea, the time of crises is here, and the time of the dawning is within this century. Within two to five years after the turn of the half-century, the climax of the era of troubles could be passed. Thereafter, more obvious progress of the world "coming of age" should be observable, until the time of the Great Dawn around 1965.

Watch for the Sign!

Beyond that date, man's material and spiritual advancement, his understanding of himself and of the universe, his mastery of his society and his environment and his achievement of peaceful prosperity without sacrifice of his right to learn and understand according to his individual development, should promote a true measure of "Heaven on Earth."

So say the Teachers of Light.

Naturally I am proud to be an instrument for their message of promise and hope. Since I was four years old, I have been a connecting link between this life and the after-life world. The materialistic approach to the problems of the world has failed. We shall see in the near future how the spiritual approach, the inspired humanitarian approach, the true religious approach, will make itself universally evident.

Watch for this sign, says the Teachers: The very young shall begin to ask profound questions, and many of the new generation shall be wise beyond their years and beyond their elders, both in science and philosophy.

ciples seems a little bit arid. We must be careful of becoming too grim.

So, although we should keep that rather gloomy fellow, Mr. Pleasure Principle, well in mind, there is no reason why we should not make a less academic approach to "right thinking," the first step on the Noble Eightfold Path.

First, though it may not appear particularly relevant, I want to tell you about a little adventure of mine on the Sussex downs. It was a perfect summer day, and I sat, munching my sandwiches, beside a dew pool that reflected in its ancient calm great billowing clouds and the swift passenger of gulls. Suddenly, from some dark shelter in a patch of gorse, there slipped a grass snake into the cool quiet of the pond. Its sinuous passage sent a ripple, smooth as steel, towards the shore. A charming scene that glows in my mind, a thing of beauty and refreshment. But does it serve no other purpose? Always Nature holds a message for us, and perhaps many

of us would find more content if we observed and pondered more.

So for a long time I ruminated over the meaning of this scene. For meaning I knew it had; some analogy that would add to one's little stock of understanding. Something beyond Freud. Then, one day, its significance, so absurdly simple that I wondered that it had not occurred to me before, dawned luminously, like the secret of a koan, on my searching mind. The patch of gorse, dark and prickly, was the jungle of the material world. The snake symbolized the errant, mischievous thought gliding into the pool of consciousness; ruffling the surface, creating tensions. The gorse, the snake, the pool. A trinity that held immense significance.

Modern Psychology

A pretty enough analogy, you say. Though lacking in novelty, for eastern philosophy contains many such analogies. Nor does it seem relevant to modern problems except that some may think it a pity that so much snake-power should go to waste. But it is intensely relevant.

Now modern psychology doesn't always help us to cope promptly with the problems of everyday living, the sudden temptations that arise and the irritations that destroy our calm. Suppose you forget the academic definitions of mind and contemplate it as a pool, a lovely dew-pond on the downs. It is easy enough with the exercise of a little imagination. But it doesn't remain placid for long. From the gorse on the edge of consciousness glides the snake of indulgence, the fox of acquisitiveness, and the rabbits of day-dreams, perhaps harmless enough though rabbits soon foul the grass.

Patrolling Consciousness

In short, your pool is no longer serene, a mirror reflecting the sky; it is a turbid mass of ripples reflecting nothing but your frustrations and discontents. This simply will not do. It becomes your job, for it is really rather like a game, not only to prevent these creatures fouling your private pool but to track them back to their lair and destroy them with the power of our own reason and commonsense. It is not a bit of good driving them back into the gorse and leaving them there, for their cunning will prove more than a match for your weakness and they will only come out again. You've got to be tough and ruthless; as "quick on the draw" as any gunman.

What it amounts to is that you become a gamekeeper, patrolling the downland of consciousness and keeping a wary eye open for trespassers. It is a job to which you can "direct" yourself, and, although it may seem a little difficult at first, it soon becomes quite easy and extraordinarily helpful. Why not try?

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REINCARNATION AND KARMA

AS A LIGHT AND TENET OF MODERN SPIRITUALISM

BY

Raymond Addison Evans, D.Sc., N.D., D.C., LL.B., M.P.L.L.
7113 Sante Fe Ave., Huntington Park, California

Lecture Given July 25
At Harmony Grove Camp,
Escondido, Calif.

Consider for a time this all important subject—important to us as Spiritualists and all those earnest seekers after truth.

Feeling an earnest affection from early childhood for this belief, an eternal urge for its future has always enveloped me. With this in mind and no other motive than the spreading of these eternal verities, I ask you to consider these additional points of doctrine that I predict will become a tenet of modern Spiritualism.

It is my hope that the various organizations under the Spiritualistic banner will give due consideration to this paper for reasons of which I give the following:

(1) The purpose is to establish the fact of the existence and repeated rebirth of the Soul by an appeal to logic and reason.

(2) Modern theology other than Spiritualism has made no advance in the interpretations of Bible doctrines.

(3) Other denominations have not received fully of the gifts of the Spirit.

(4) Science today is very near discovery of spirit communication and survival and the Laws of Reincarnation and its allied twin, the

Law of Karma.

This is not a new belief; no one can lay exclusive claim to this wisdom. It has always been truth taught by the Masters of Wisdom. It was taught by the *Essenes* and *Coptics*, the order to which Jesus the Christ belonged. This knowledge fits in perfectly with Spiritualism.

Why do not those who have gone on speak of it? Because it is as simple as this: They did not understand, some never having heard. It is beginning to come through by trance mediumship and in trumpet seances.

(6) Spiritualism now should adopt the principles as a church doctrine, and they will surely lead the way for millions who will be seeking these next few perilous years that are now approaching.

Read I Cor. 12: 1, 4, 7, 8, 9, 10, 11. No church can lay claim to such an array of God-given talents of the manifesting spirits, save one—and you know what that church is. Why not go the rest of the way and embrace and teach to the oncoming generations the whole truth.

Popular Doctrines

There are many passages in the Bible which directly or indirectly refer to reincarnation, and it is referred to in a manner that leaves no doubt as to Christ's familiarity with the doctrine and His belief in it. The fact that the doctrine is not elaborated upon nor explained in detail in the Bible is not a reason for concluding that it was not a popular doctrine or was one that was not acceptable to Jesus and His disciples.

The doctrine had no important place which Jesus brought to the world, and there was no need for its presentation of the details of the doctrine for the reason that there is nothing incompatible with the doctrine expounded by Jesus

nor in the life he lived. The doctrine was universally known and accepted among the Jewish people and this fact was known to Jesus. There was no reason for Jesus to either criticize, modify, or comment upon the doctrine of reincarnation during His work.

There are hundreds of prominent Christian clergymen and Christian advocates who are believers in the doctrine of reincarnation, and who do not find this ancient doctrine incompatible with anything taught by Jesus. In Job 33: 27-33. We find the idea conveyed that a sinful person confesses his sins at the time of transition or when he feels that his earthly life is about to end, he will save himself from future punishment and redeem his soul from the pit of darkness.

Law of Compensation

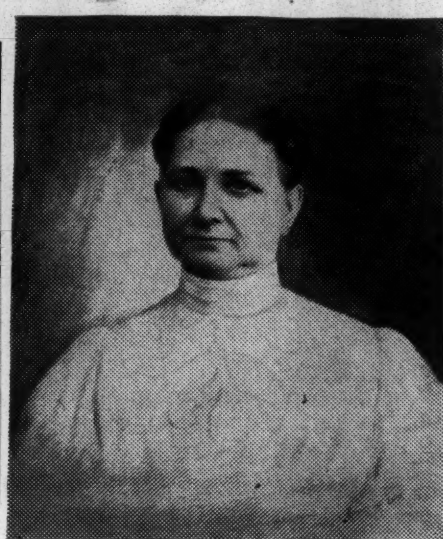
In the 28th verse, that a repentant sinner will deliver his soul from going into the pit and his life shall see the light. In the next verse we find the principles of reincarnation or rebirth expressed in these words: "Lo, all these things worketh God oftentimes with man."

The 29th verse reads: "To bring back his soul from the pit to be enlightened with the light of the living." Taking these three verses, there can be no misunderstanding of the meaning. Bringing the soul back from the pit into the light of the living can only mean one thing.

The word "pit" to mean ancient burial places is a common old testament expression. In Job 33:18 we read of "pit" being associated with death. To be redeemed from the pit and brought back into the life of the living, and to have this occur oftentimes with man can only mean re-born among the living.

The thoughts expressed in these verses are reflected in many verses throughout the old and new testaments. Jesus was familiar with this law of compensation. In John 9:2-4 verses, meeting the blind man, the disciples asked Jesus, "Master, who did sin, this

RARE PSYCHIC PICTURE



"Psychic Observer"

As a result of an unusual phase of mediumship, known as "Spirit Painting by precipitation," possessed by "The Bangs Sisters," dozens of psychic pictures, received through their power, are on exhibit throughout the United States.

The picture above, on display at the Sunflower Hotel, Chesterfield, Indiana, is the deceased mother of William Lipp, Cincinnati, Ohio.

man or his parents, that he was born blind?" Jesus answered, "Neither has this man sinned nor his parents, but that the word of God should be made manifest in him."

You will note that the disciples distinctly stated that the man was born blind and they were puzzled as to the cause of blindness. If his blindness had come about later in life through accident, injury, disease or mistreatment of the eyes, or through various causes of blindness, there would have been no problem about the case. If the parents had sinned, disease or accident might have been responsible for the man being born blind, but in what manner could the man himself have sinned to have brought about blindness before birth?

Jesus Rebuked . . .

Only by having sinned in a previous life, and by bringing blindness upon himself as a karmic condition. The very nature of the question itself indicates that the disciples were familiar with the law of karma and re-birth, and that they knew that Jesus was familiar with re-birth and karma as universal laws. Jesus answered that the condition had come upon the man in order that God might teach a lesson and manifest a principle—a further refining of the self through trial and error through preceding lives.

In this, Jesus never missed an opportunity to correct or rebuke His disciples when a wrong principle was apparent. In John 3:3-9 we find another incident which refers to the re-birth of the soul. Here Jesus is telling how important it is for a man to be born again. Nothing is said as to how many times or how often a person must be re-born in order to purge the being of sins and attain purification.

Re-birth of Elias

But in the 8th verse the spirit or soul of man will come and go as the wind, and no one can tell how often or in what direction or in what manner it will come and go. This is an allegorical statement of the birth and re-birth of the soul and the entire process of purification and redemption.

Another very pointed reference to reincarnation is found in the 9th chapter of St. Mark, beginning at the 11th verse. We find Jesus again discussing confidentially the important doctrines of life with His disciples. They ask Him why the Scribes were saying that Elias must first come. Jesus answered them and said that truly enough Elias would come first and restore all things but, He added, Elias indeed has come.

The question as to the coming

of Elias referred to his re-birth and to his coming again. In the 11th verse of the 17th chapter of Matthew, the answer given by Jesus is amended slightly to include the fact that although Elias did come again as had been expected, the public knew him not, and therefore disbelieved in him and mistreated him.

In all of the references to Elias throughout the Gospels, we find that the re-birth of Elias was expected. No where did Jesus correct His disciple for expressing such an idea, but on the contrary, answered their questions and remarks with perfect compliance to the intimated principles of reincarnation. We find this reference to the re-birth of Elias in one very remarkable verification of the doctrine of reincarnation in the Bible. I refer to that outstanding event recorded by Matthew, Mark and Luke.

What the Public Believes

The 16th chapter of Matthew, we find that when the disciples were alone with Jesus again, He wondered regarding the attitude of the public toward His life and mission. He knew that they had expected the re-birth of Elias and that every great avator or Son of God was considered a re-born son of divine appointment.

Therefore, he wondered which of the expected reborn holy men the populace thought He was. So, He turned to His disciples and said, "Who do men say that I, the son of man, am?" In other words, he said to them, "Now that I am being discussed and talked about as a Messiah, who do they say that I am since I am a son of man and am performing miracles and proclaiming these new teachings."

The question can refer to nothing else than the commonly discussed subject of re-birth and reincarnation. The public believed that He was a son of man and that Joseph was his father, or had accepted Jesus as his son. There was no question who Jesus was in his physical form.

A Common Belief

Furthermore, Jesus would not have been concerned with such matters and would not have asked such an inane question as whose son do the people think I am.

In the 14th verse the disciples replied, "Some say thou art John, the Baptist, some Elias, others Jeremias or one of the prophets." Observe that the answers of these disciples referred to persons who had been anticipated by rebirth and who were expected to be re-born again, and who were being looked for by the populace as re-born prophets and leaders. Their

(Con't. Page 11, Col. 1)

It was Tennyson who once said, "More things are wrought by prayer than this world dreams of." If in your life, or in the lives of those you love, there is something missing let me help you through the power of prayer.



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Making Living A Thing of Beauty Forever

BY

Warren Chandler

Like the lovely crimson of holy windows, Spiritualism adds a sublimely beautiful touch to life. Spiritualism teaches the continuity of all existence. Whatever you do today will affect your life not only tomorrow but a thousand years from tomorrow. Beautiful ways lead to beautiful days!

As you begin to allow this sublime truth to shine through everything you think or say or do, your daily existence will acquire new depths of enduring beauty, while everything about you will reveal that smooth and glowing elegance which is the indelible stamp of all progressive people.

Along our upward way most of us are searching. None of us is sufficient unto himself. Great souls in all ages have acknowledged the mystic power of spiritual help. Throughout the centuries deep thinking wise men have spoken often of our Guardian Angels.

Across the sea in that distant land of temple bells and fragrant incense an inspired nobleman of spirit once said: "Great Heaven is intelligent, clear seeing, and is with you in all your goings and comings. Accept it. Bless it. Make it your loving companion."

When dear ones have gone on before and only sacred memories remain, when the road of life is very lonely and the future is shrouded in darkness, silent, invisible help is with you always. You are never alone in your struggles, however difficult they may be. Never allow yourself to feel that you are. Nothing brings failure more quickly.

To keep more closely in touch with those Higher Forces in the Invisible Realms of Spirit, we all need a sacred hour in which to commune with them. It was Senacour who said, "Let us keep up our silent sanctuaries; in them the eternal perspectives are preserved."

In your sacred hour at home surround yourself with stately candles and rare incense, beautiful music and soft lights, lovely flowers of rich colors, whatever will help you most in reaching that deeper consciousness of the eternal things in life.

Go often to your favorite church for spiritual comfort. Your Guardian Angels will be there. If more of us realized the invisible help we receive when we pray in the silence of God's House, countless more millions would be numbered among the devout. . . . In the inspiring stillness of His-Hallowed-Home we always reach new depths of spiritual power.

Beneath those vaulted shadows in that fragrant prayer-blest-air we gain new strength and new courage. . . . Before the angel-guarded altar we always find a more helpful viewpoint of our troubles. Silent meditation and the sun-stained glory of holy windows gives us a bird's eye view of life's most baffling problems.

Turn often to your Bible. The most distinguished gentleman, Dr. Watts, once said: "Whatsoever your circumstances may be in the world, still value your Bible as your best treasures; and whatsoever be your employment here, still look upon your religion as your best business. Your Bible contains eternal life in it, and all the riches of the upper world; and religion is the only way to become a possessor of them."

Aided by your faith and your prayers your Bible can become the foundation on which you build all things you desire. From the sublime wisdom of its pages, you will gain true and lasting help.

At Buckingham Palace, Victoria once gave a handsome Bible to an African prince with these words, "This is the foundation of England's greatness." Throughout the centuries the noble truths you find in your Bible have been giving light and hope to seeking souls by the million.

Shakespeare in speaking of the Bible said: "Not marble, nor the gilded monuments of Princes, shall outlast this powerful rhyme."

Reincarnation and KARMA

(Con't. from Page 10, Col. 4)

whole reply is an expression of their belief in re-birth, and a reflection of the common belief in reincarnation.

Jesus had an opportunity here to rebuke or correct His disciples for their expression of reincarnation principles but He did not do so. He seemed to agree with their beliefs as He did in every other instance. Where the principles of reincarnation were stated in His presence, His very answer is an acceptance of their statements and an acceptance of the principles implied.

For He turned to His disciples and said, "But who say ye that I am?" In other words, He said to them that, after having been associated with Him and hearing His doctrines, and having been taught the secrets of His mission and place in life, who did they understand that He was.

Books of Mark and Luke

It was here that Simon Peter made his reply, "Thou art the Christ, the Son of the living God." Jesus accepted this statement and charged His disciples with keeping his divine identity a secret and allow the multitudes to look upon Him as any one of the former great characters as they pleased to do.

Practically the same words in the 8th chapter of the Book of Mark, and the 9th chapter of the Book of Luke. The same terminology is used in the three books, and this is not an incident of little importance.

In the 9th chapter of Luke, beginning at the 7th verse, Herod heard of the wonderful work of Jesus and he was perplexed because it was commonly reported that this new teacher was none other than John re-born while others claimed it was Elias or one of the other prophets come to life again to live through incarnation of activity.

To What Do They Object?

Surely, when the rulers of the country and the public generally held such beliefs and they were discussed with Jesus, and He did not correct them, but answered their questions with a sympathetic understanding of their beliefs in reincarnation, we cannot claim that these doctrines were unknown or new in His time.

Taking the foregoing quotations as typical examples, we find that whereas nowhere in the statements of Jesus as contained in the Bible is there any remark on His part that is incompatible with the belief in the doctrine of reincarnation or any statement that man is born but once or that after transition he never returns

to earth again; yet on the other hand, many quotations show that Jesus and His disciples believed in the rebirth on earth.

So we can only say that those who object to the doctrine on the basis of incompatibility with Christian beliefs are misled by the statements made by modern Christians who cannot find authority for their statements in anything that Jesus said.

We want to call attention to the fact that it was thoroughly understood among the Jewish people that the sins committed in a previous incarnation would bring about some form of retribution in this life. A quote from a paragraph of the Jewish doctrine of the time: "If a truly pious suffers, it is only and solely because of sins committed in a previous incarnation, a form of purgatory for evil deeds in a former life." This quote was from an eminent Jewish Rabbi.

What Causes Sin?

These Scripture verses should convince Bible students that these principles are consistently with all fundamental truths as are taught in the Bible. There are many reasons why they have been excluded. We will not go into them at this time.

Why are some wise in childhood and others foolish in age?

What caused sin and death in the world? The church says it is the will of God. Science says that it is the law of nature. Philosophy maintains that all of these conditions are the growing pains of an immortal soul.

George Foote Moore, American clergyman, Bible scholar and Orientalist, in his work Metempsychosis writes, "A theory which has been embraced by so large a part of mankind, of many races and religions, and has commended itself to some of the most profound thinkers of all times, cannot be lightly dismissed."

What Goethe Thought

Voltaire, the satirical French philosopher and author summed up the matter of reincarnation with the remark, "It is not more surprising to be born twice than once. Everything in nature is resurrection."

Benjamin Franklin writes, "Finding myself to exist in the world, I believe I shall in some shape or other always exist, and with all the inconveniences human life is liable to, I shall not object to a new edition, hoping that the errata of the last may be corrected."

In the Heroic Enthusiast, a work translated into English by L. Williams, Bruno's Philosophy is summed up thus: Nothing in the universe is lost, everything changes and is transformed: the soul transmigrates and drawing round itself atom to atom, it constructs for itself a new body.

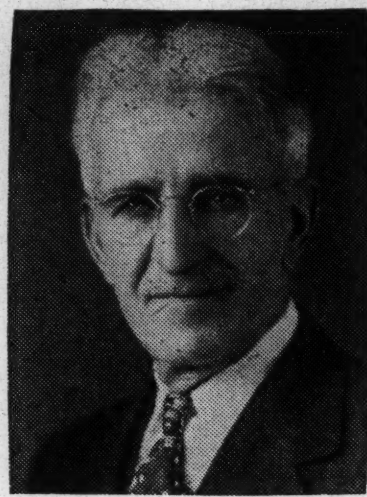
Von Goethe, the great poet, expressed his belief in this: "The soul of man is like water: From heaven it cometh, to heaven it mounteth, and thus again it must return to earth. Forever changing."

Emerson's Views

Isaac D'Israeli wrote: "If we accept the belief of a future remuneration beyond this life for suffering virtue and retribution for crime, there is no system so simple and so little repugnant to our understanding as that of metempsychosis. The pains and pleasures of this life are by this system considered as a recompense of the punishment of our actions in another state."

Ralph Waldo Emerson, America's great philosopher, says: "We must infer our destiny from the

AUTHOR - TEACHER
METAPHYSICIAN



Psychic Observer
DR. EDWARD A. LOHMAN

apparent. We are driven by instinct but have innumerable experiences which are of no visible value, and we may resolve through many lives we shall assimilate or exhaust them."

Dr. E. B. Taylor, acknowledged the father of anthropology, acknowledged his acceptance of this teaching with this statement: "So it may seem that the original idea of transmigration was the reasonable one of human souls being reborn in new human bodies."

Radindranath Tagore and Gandhi are two of our greatest men who have believed in reincarnation. Their lives have been established on these great laws.

Transmigration

In Paris, Mme. Laure Raynaud distinctly remembered that she had lived before and was able to give an accurate description of her previous home, Genoa where she was buried, her relatives, describing in detail, which were afterward checked and found to be authentic.

In an article on transmigration appeared the following: "In Buddhist countries it is no very unusual thing to have children claiming to have such and such a name and to have lived in such and such a place in their previous lives, and can mostly be substantiated. Such children in Burma are called winzas."

"These children are taken to the scene of their former lives, when it is said that he or she can generally identify his former dwelling and friends and can state facts known only to the dead person and one other living man. These winzas are so frequent in Burma that their existence is commonly taken for granted."

"This power of remembering past lives is stated to disappear as the child grows, although we have met adult winzas who also of a surety remembered their past lives."

An Attorney Vouches

The case of Shanti Devi given publicity about ten years ago in the press, is outstanding since it was authenticated by Gupta, Editor of a leading paper in Delhi, N. R. Sharma, leader of National Congress party of India, and close associate of Gandhi, also T. C. Mattur, a leading attorney of Delhi. These men with many others, conclude that the story of Shanti Devi is genuine and is the most remarkable record of the

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A Century of CROSS AND CONQUEST

BY

Dr. Edward A. Lohman

At its very timely and significant birth, Modern Spiritualism was not greeted amidst fanfare nor loud public applause. On the contrary, this greatest of all human benefactors of modern times was looked upon as a subtle, insidious prank of the devil. But the indomitable courage of those who could foresee the Light of a New Age dawning led a steady forward march throughout these many years.

When the little Fox sisters, who then lived at the now world-famous Hydesville, heard the "spirit rappings" on the memorable day in the early Spring of 1848, little did they, their family or friends realize how far and wide those message-bearing manifestations would be heard. The years which followed these startling "identifications" called for extreme courage and long vision to stem the tide of prejudiced critical minds.

In spite of a growing avalanche of stupid ridicule and contemptuous cynicism, progress was made. The advance in the beginning was slow, and the cross was indeed heavy to bear. But a Truth, bearing such world-wide significance, could not be crushed by any army of falsely informed adversaries.

Modern Spiritualism had been born, and born to stay. Since that memor-

remembrance of a previous life.

After her fourth year she began referring to the incidents of her previous life, comparing details of her present state with similar details of her former incarnation. Her parents paid little attention to this, thinking that it was only imaginary on the part of the child.

Facts Verified

Shanti Devi insisted on visiting the town, Muttra, where she said she had lived in her previous life. For a time she refused to tell the name of her former husband because of the native custom of modesty. Her uncle, Bishan Shand promised to take her to Muttra if she would whisper the name of her former husband.

Shanti was at the time eleven years of age. She whispered the name of Kedar Nath Chaubey. A letter was sent to this man to the address given by Shanti Devi, and to all concerned there was amazement. This man lived at the address, and he sent a letter in return verifying all the facts stated by Shanti Devi.

TO BE CONTINUED

Read the next and final installment of this absorbing lecture . . . how SHANTI is able to describe certain towns and answer startling questions.

able day in 1848, many millions of sad, disheartened souls have found joy and comfort while listening to the voice, or seeing the presence of a departed one. No other scientific nor religious discovery during the past century has made such a steady advance nor given more peace of heart and mind, than has this greatest of all present benefactors of mankind.

These are not vain words uttered in selfish conceit—not at all Modern Spiritualism is based upon indisputable facts, scientifically proved, verified by seers, sages, and investigators throughout the years.

"Not by Night"

That Modern Spiritualism was "born unto the need of the day" is evidenced by the place and prestige it now so proudly holds within the rank and file of the ablest leaders and thinkers in all walks of life. The material, as well as mechanical strides man has made during the past one hundred years, are apparently not sufficient to solve the human problems of this day and age.

Can it be that the words of the Master Medium, "Not by might, but by my SPIRIT", shall at last be recognized and accepted as the true criterion by which all mundane affairs will be judged and directed? Verily, it has always been that when and where human knowledge and material methods have failed, assistance from the realm of SPIRIT has come forth to heal and to bless.

In the Book of Books, from cover to cover, page upon page, is the story of spirit guidance, protection, and inspiration plainly written. The language, as well as the philosophy and phenomena of Modern Spiritualism have become a very vital part in the daily life and living of numberless millions of honest, sincere, truth-loving individuals everywhere.

The Curtain Lifted

This is because, basically, it is a definite Science as well as a Philosophy of a LIVING, EVER-EVOLVING, ETERNALLY-EXISTENT UNIVERSE OF SPIRIT AND SPIRITUAL SUBSTANCE. It is because Modern Spiritualism proclaims that the "highest conception of man and God is contained in the fact and based upon the truth of the indestructibility and eternity of both."

Upon these verities rests the security as well as the well-being of every living Soul. Deprived of the right to live, and live forever, and lacking the joy of revisitation and the ecstasy of communication, existence here as well as hereafter becomes dull and drab indeed—"all life doth lose its meaning."

Thus has the curtain been lifted; hence, not only do Spiritualists everywhere, but every man, woman and child of whatsoever race, creed or color—all, ALL owe an enduring gratitude to the host of self-sacrificing, consecrated pioneers, who have blazed the way, carried the torch throughout this century of years.

Once the barriers between this every-day world and the world of the Spirit have been removed, then truly can it be said: "Eye hath not seen, nor ear heard, neither have they entered into the heart of man, the things which God (Spirit) hath prepared for them that love Him."

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Spiritualists Gather At Centennial Banquet



Psychic Observer

The picture above was taken at the banquet ushering in the *World Centennial Celebration* at Seneca Hotel, Rochester, N. Y.

Left to right, sitting: Edward Kimmey, Bertie Lilly Candler, pastor of The Beckoning Light Spiritualist Church, Miami Florida, R. G. Pressing and Juliette Ewing Pressing. Standing: Mr. and Mrs. Wolford. Mrs. Wolford is Rev. Janet Stine Wolford, pastor of The Church of Revelation, 221½ Lacey Blvd., Hanford, California.

WORLD Spiritualism

(Continued from Page 9, Col. 3)

Modern Spiritualism was made in London. Here the representatives of twelve nations were present.

In 1922 at Liege, Belgium, the organization adopted a constitution and established the permanent headquarters of the *International Spiritualist Federation* in Paris, France. Tri-annual sessions or *Congresses* convened at Paris, London, The Hague, Barcelona, and Glasgow. Strong organizational headway was established, but again, this time because of the second world catastrophe, activities were suspended.

Preliminaries for the re-establishment of the *International Spiritualist Federation* were started in July of 1947 at Bournemouth, England. These meetings, held under the auspices of the *Spiritualists' National Union*, were attended by several internationally known Spiritualist Leaders, among whom were: A. H. L. Vig-

urs, John Stewart, E. W. Oaten, and Hannen Swaffer, of England; Rev. Mrs. Gaulton-Bishop and Dr. McKean Reid, of Canada; Mme. Saint Clair and M. Andre Dumas, of France; Mme. Freund, of Austria; Mr. and Mrs. L. Lloyd, of the Union of South Africa; and Mr. and Mrs. Rolf Carlson, of Sweden.

September of 1948, the Centennial year of Modern Spiritualism, marked another Congress Meeting in the persistent effort on part of the *International Spiritualist Federation* to build toward WORLD SPIRITUALISM.

Concilium Sanctum Mundi

Another very important organization working toward the development of WORLD SPIRITUALISM is the *World Spiritual Congress*. At its meeting held in Brussels, August, 1946, the Congress adopted a SPIRITUAL CHARTER OF HUMANITY, undoubtedly the first of its kind in the world.

The Congress is founded upon

broad lines of spiritual culture, seeking to build strength through UNITY with which to stem the devastating flood of materialism and to place civilization upon a sure foundation of spiritual truth. Thus it is the larger, the *universal* expanse of Modern Spiritualism that is emphasized by the Congress which has not closed its door upon other denominations sympathetic to its Cause.

As set forth in its constitution, the Congress consists of the "affiliation of all churches, denominations, organizations, and institutions of learning, which have as their aim the study of the problems of Religion, Philosophy, Science, Sociology, and the Arts, in their spiritual aspects."

The international business sessions of the Congress are held annually under direction of its governing body, called the *Supreme Council*. In July of 1947, the meeting convened in Paris, France. Among its officers are Mgr. John van Ryswyk, president; Maitre Fr. Wittemans, general secretary; and M. Henri Regnault, director of the French section.

Confederacion Espirita Pan-Americana

A great international organization laboring toward WORLD SPIRITUALISM is the *Pan-American Confederation of Spiritualism*, with its headquarters now located in Buenos Aires, Argentina. With the Confederation there is no one fixed place of headquarters, which moves to the seat of the particular country wherein is held its Triennial Congress. In 1949 this is to be in Brazil.

Though formed recently, the Confederation gives promise of a strong and constructive body. It has well-established and powerful member organizations in just about every country in South America, and includes others in Mexico and Puerto Rico.

Thus the Confederation UNITES nearly all Spiritualist Societies throughout the length and breadth of the Western Hemisphere south of the Rio Grande into one mighty organization for mutual benefit each to the other, and all for the advancement of Spiritualism-at-Large.

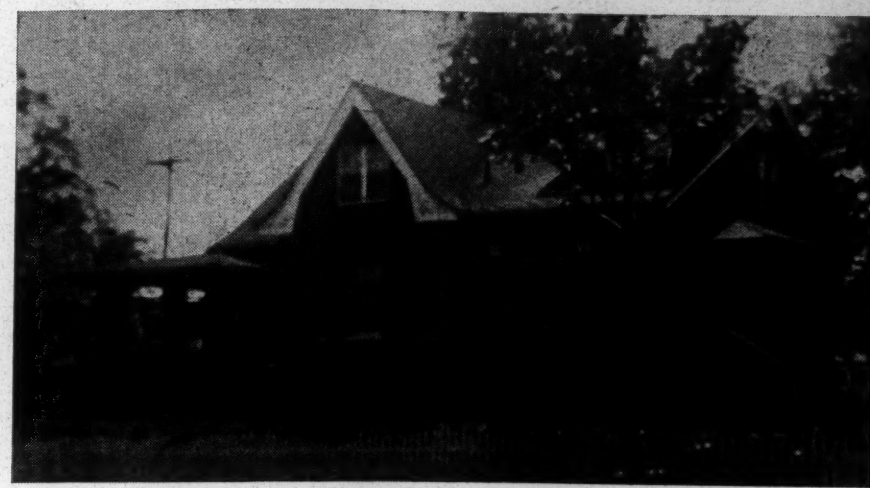
Of all the international Spiritualist organizations of the world, the Confederation alone has its official organ, a splendid twelve-page printed magazine, Jose S. Fernandez is president and Luis Di Cristoforo Postligioni is secretary general.

Federation of Spiritual Churches and Associations

In the United States of America and Canada there is a *Spiritualist Federation*, the membership of which consists of some three hundred individually legally established church societies, educational institutions, healing groups, clubs, rest homes, publishing houses, and associations (parent-bodies). This Federation of Spiritual Churches and Associations is in organization for the purpose of building UNITY: unity, for the protection of the members of the Spiritualist Ministry, and unity for the protection of the Movement-at-Large.

In the matter of protecting members of the Spiritualist Ministry, the Federation guarantees the Certified Workers of all affiliated groups FREE legal counsel. This is provided thus: The Association by whom the individual is certified contributes one half of legal costs in cases brought before the lower or municipal courts and

Headquarters of the Christian Corinthians of America, Detroit, Michigan



Federation pays the remaining half.

Where appeal of the case is necessary or advisable, Federation provides the entire cost of such appeal. To date, Federation has backed up several cases where members of the Spiritualist Ministry were arrested and brought into court for practicing their Religious Calling. EVERY SUCH CASE HAS BEEN WON, bringing complete exoneration to each Worker so involved.

"To Offend No More"

In the procedure of protecting our Movement-at-Large, Federation fights all adverse propaganda such as unfair and vicious attacks made against the Religion of Spiritualism in the public press as well as derogatory comments and ridicule broadcast over the air waves. Several such abuses and restrictions of Religious Liberty have been successfully handled, resulting in apologetic promises "to offend no more" coming from large publishers, radio broadcast companies and program sponsors.

As a direct contribution to the stimulation of constructive propaganda, Federation endeavors to build good-will not only within the Spiritualist Movement *per se*, but in the "public mind" as well. The *World Centennial Celebration of Modern Spiritualism* is sponsored to this end.

The Federation, while only five years old, is one of the fastest growing and most powerful of

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B. I like the small popular Spiritualist book: "ART OF COMMUNION" by O. A. Tildes, M. A. (Same publisher) because . . .

Add your name and address.

(First Prize: \$20.00; Second Prize: \$5.00).

2. Enclose original sales slip indicating dealer, book purchased, and date of purchase. Purchases for this contest must be made from October 1st, 1948 to January 15th, 1949.

3. Use ink or typewriter and white paper.

4. Entries must be postmarked not later than midnight, January 15th, 1949.

5. Judging of entries will be based upon simplicity, clarity, originality, and

appropriateness of thought.

6. Entries will not be returned to owners; all will become the property of the judge, O. A. Tildes.

7. Be sure your name and address are written clearly.

8. Mail all entries with original sales receipt to Miss Olga A. Tildes, 1429 Wagar Ave., Lakewood (7) Ohio.

9. Prize checks will be mailed February 15th, 1949.

Order: "The Silver Cord", price \$5.00 and "The Art of Communion" — \$1.50. From:

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